FAMOUS FANATICS

GUY HAYLER

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FAMOUS FANATICS.

By

GUY HAYLER,

Author of "George Proctor, the Teetotaler," "The Master Method," "Temperance Outlook Throughout the World," "The Prohibition Movement," &c., &c.

HISTORICAL AND RELIGIOUS.

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PREFACE.

In the course of a long public life, now extending to nearly fifty years, I have been brought into contact with numbers of men and women in almost every walk of life, and above and beyond all else I have been struck with this fact, that in the struggle for improved conditions of life and labour, alike in the home, the shop, the village, the city, and the nation, so many of the past and present leaders in the march of human progress have been total abstainers from the use of intoxicating liquors.

The supporters of the liquor traffic have so often depicted total abstainers as "Fanatics," and merely "Men of one idea," that many have come to believe that a person abstaining from the use of intoxicants is incapable of achieving any real success in the various walks of life, whereas all history proves the exact opposite to be the fact.

The main idea in the preparation of this volume and the subsequent volumes, has been to assist the movement for total abstinence and the total prohibition of the manufacture, sale and importation of intoxicating liquors by placing before the public some samples of the work done by total abstainers in every sphere of life, and among every class of the community.

From these brief records it will be seen that instead of total abstainers being the persons imagined, they have been in reality the leaders in thought, literature, invention, commerce, philanthrophy, moral, political and religious advancement. While conscious of many defects in the work, I trust its publication will result in some who may read these records resolving upon a life of total abstinence as the best preliminary to that industry, perseverance and self-culture which is necessary if success in life is to be attained.

GUY HAYLER.

South Norwood Park, S.E.
May, 1910.

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INTRODUCTION.

By the Rev. William Durban, B.A.

Editor of "The Homiletic Review," etc.

Fallacies constitute a very large proportion of the mental undergrowth which seriously obstructs progress in every age and amongst all people. One of the most persistent of the fallacies of our time is that total abstainers are obsessed by a monomania. Recently the Vicar of a large London parish proclaimed from his pulpit the dictum that teetotalers were fanatics; and this clergyman, a well-known Canon, emphasised his statement by reiteration in a style which astonished and distressed some of the most earnest of his congregation.

Mr. Guy Hayler happens to have adopted the very epithet thus opprobriously applied for incorporation into the title of this volume. I am glad that he has done so. He well knows how widely has been promulgated the notion that total abstinence is a mere hobby of well-meaning enthusiasts, and his pages are written with a direct purpose of superseding this hollow fallacy. The truth is that the indictment of "fanaticism" is invariably flung at earnest, sincere, and whole-hearted advocates of any reform involving vital issues and demanding sacrificial devotion. The apostles of every progressive movement are speedily pronounced to be "beside themselves," but the cheap and easy criticism thus expended is usually the voice of cynics of the *dolce non far niente* school of social idlers, or of the representatives of the "stodgy" conservatism that sneers at every forward movement.

This volume and its projected successors will in a sense constitute a Lexicon of Meliorism. The first instalment is a comprehensive sketch of characters and the conduct of a host of the pioneers of various schemes of social, moral, ethical, economic, and religious reformers of successive eras.

The book is a vindication of a certain great principle too little apprehended by society in general. I allude to the principle of the *latitude of sympathetic tendency*. If a human soul is in sympathy with a cause that is noble, exalted, and true, that soul will tend to feel in sympathy with all causes that are noble, exalted, and true. There may be obstacles to the wide manifestation of this sentiment of sympathy, but the tendency will persist. Certain prejudices or prepossessions may check it in this or that direction, but it will be there. Therefore Mr. Guy Hayler is able to demonstrate the fact that ardent advocates of total abstinence have always been much more than mere champions of Nephalism. They have been skilful logicians, professed philosophers, founders of schools of thought, inaugurators of religions, renowned prophets, celebrated legislators, popular preachers, learned theologians, expert physicians, revered bishops, victorious generals, army doctors, naval commanders, crowned royalties, favourite authors, acute economists, heroic missionaries, travellers alike in tropical and arctic climes, and versatile *litterateurs*.

The truth is that moral sympathy resembles in its irrepressible expansiveness the nature of genius itself. Metaphysicians aver that genius is characterised by potential universality. That is to say, a man possessed of genius for music, could, if he chose, excel in painting; a genius as a poet might be a great artist if his taste led him to paint pictures; a transcendent sculptor might become a great engineer. For mental and spiritual greatness recognises no fences, and scorns narrow boundaries. It is so with the genius for righteousness. It cannot be cribbed and cabined in its sympathetic applications, but must declare itself on the side of all those who initiate progression and prescribe formularies of advance for humanity. Genius is always for emancipation, and celebrates all its triumphs by the snapping of fetters.

Dr. Martineau, that philosopher of the last generation, says in a memorable passage that we grow strong by learning to know the things that are below us; we grow good by learning to know the things that are above us.

I may truly say this volume supplies a fine commentary on Dr. Martineau's dual dictum. We cannot become strong opponents of such an evil as intemperance unless we learn by looking down below us into the abysses of social degradation, to know how appaling are the horrors consequent on our national inebriety. We cannot become truly good citizens unless we look up aspiringly, seeking to emulate the glorious examples of character, enterprise, self-sacrifice, and consecration of the forerunners whom these pages commemorate. The book is a pioneer volume. May it be greeted with the welcome it merits, so that the author may feel encouraged to produce the whole series projected in his programme.

WILLIAM DURBAN.

London, May, 1910.

FAMOUS FANATICS.

CHAPTER I.

ANCIENT NATIONALITIES AND STRONG DRINK.

The practice of total abstinence from intoxicating liquors has been proved to be sound and wise by sacred and profane writers throughout the ages, the principle has been upheld by leaders of men in all parts of the world, and the pages of history abound with many striking examples of its benefits. Dr. F. R. Lees says: "In the nature of things teetotalism was made the antecedent to primitive perfection and power, and to mental intelligence; so was it taught as a necessary physical preparation for moral purity and spiritual efficiency." The ancient writers and philosophers affirmed the blessings of temperance; the Brahmins and the Buddhists in India, the Pagan Arabs and Mohammedans of Persia and Egypt, and the Priests of China enforced abstinence from wine and strong drink. The fact is that not only did the ancient Fathers of the Church declare for teetotalism, but the great schoolmasters and logicians of the Middle Ages advocated "Abstinence as a special part of temperance," recommending all to "desire no other blessings than water, the medicine of a wise temperance, avoiding wine as they would fire." The prosperity of nations brought luxury and forgetfulness of principles necessary to stability, ending in drinking, drunkenness, and destruction. Had the practice of abstinence been continued through the centuries, what evils would have been prevented, and what blessings would have accrued to the peoples of all nationalities. The following are given only as examples of the evils resulting from this curse, and as a warning to the people of to-day.

The Egyptian Dynasties.

The Empire and civilisation of Egypt was of a most remarkable character. At least a thousand years before Abraham visited the Valley of the Nile, this nation had

wielded great power and influence. The wealth of the country was enormous, its gold and silver mines were so productive that their treasure became well known, not only to the adjoining nations, but throughout a large portion of the world. The Government derived its income from taxes, foreign tribute, monopolies, and commerce, while the people flourished from the productions of a fruitful soil and habits of temperance. The wants of the poorer classes were easily satisfied, because food was plentiful and cheap. The surplus production of corn was sold to other nations or to traders visiting the country for commercial purposes. For three thousand years the Pharaohs, or Kings of Egypt, flourished with great pomp and splendour, having a clear history "embracing thirty-one dynasties, with nearly four hundred kings." Teetotalism was taught and practised by them for over two thousand years, and doubtless this had much to do with their growth and success. Plutarch declares upon the authority of Eudoxus that "wine was wholly forbidden to the Kings of Egypt." The chief priests were also required to abstain at all times from the use of strong drink, and even the priests of so-called inferior deities were strictly prohibited the use of wine during their most solemn purification because of its being "injurious to the nerves, oppressive to the head, an impediment to invention, and an incentive to lust." The dream of Pharaoh's butler no doubt repeated his usual avocation—"And I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." (Gen. xl. 11.) Such freshly-pressed juice of the grape was of course unfermented, and therefore unintoxicating.

An Egyptian Feast.

As time passed the Egyptians forgot the blessings of Temperance. Their Kings learned to drink at the feast, and the guests were not only permitted to do the same, but even encouraged to indulge in drinking habits. They were, of course, exhorted as all drinkers are, to put a certain degree of restraint upon their conduct, and to this end a curious custom was introduced at all these gatherings. During or after the repast a wooden image of Osiris was introduced, and drawn by two slaves round the hall or dining room. The image was in the form of a human mummy lying on a

bier, from one foot six inches to three feet in length. This was done to show each of the guests the transitory nature of human pleasures, and a warning to them of their mortality. They were thus reminded that some day they would be like that figure; that men, therefore, ought "to love one another, and avoid those evils which tend to make them consider life too long, when in reality it is too short," and "while enjoying the blessings of this world, to bear in mind that their existence was precarious, and that death, which all ought to be prepared to meet, must eventually close their earthly career." Where wine and strong drink are, however, concerned, the usual habits of restraint are weakened, and often disappear. So the Kings and people of Egypt having forsaken the paths of sobriety for the supposed pleasures of drinking, had to pay the penalty with the evil results always attendant upon such a course of living, thus conducing to the dissolution of the great Egyptian Empire.

The Assyrian Empire.

Assyria was once a kingdom of great celebrity and power, covering a vast area and people of differing nationalities, at one time embracing Media, Babylonia, Iran, Asia Minor, etc. For hundreds of years its people were noted for their sobriety and prowess. A very warlike nation, they conquered tribe after tribe, engrafting upon those subdued their habits of temperance and simple living. Ninus, their most famous monarch, subdued the Babylonian, the Median, and other kingdoms, until Assyria became the dominant power of the East. Success brought luxury and drunkenness, the King and his chief officers of State engaged in scenes of disgraceful debauchery. The evil spread through all the land, destroying the strength and power of the people. The nations conquered rose in rebellion, and secured their freedom. Babylon was the first to throw off the yoke, then Media and Persia followed. Sardanapalus, the last independent King of Assyria, seeing all was lost, is reported to have taken himself and his wives and servants to the funeral pyre, saying, "Eat, drink, play, and know that thou art mortal; drain present delights, there is no voluptuousness after death." Thus were the early characteristics of manliness, patriotism, and morality sapped by drink, and a

kingdom of great renown and power destroyed through its drunkenness and debauchery.

Nineveh, the Assyrian Capital.

Nineveh, as the capital of the Assyrian power, was one of the oldest, most powerful, and most splendid cities in the world. The palaces of the Kings were marvels of pomp and magnificence; but the utter abandonment of its people to pleasure and godlessness brought about its destruction, hundreds of years before the Christian era, and for over two thousand years it lay in its unknown grave—a mere name, a word. Zephaniah, writing about twenty-four years before its fall, says:—

"This is the rejoicing city that dwelt carelessly;
That said in her heart, 'I am, and there is none beside me.'"

For over one hundred years excavations have been proceeding, and Nineveh of the oldest historians has again been brought to light. Its ancient splendour has again been made known and preserved for all time. The ruins of the Palace of Sennacherib are among the most magnificent discoveries yet made, and show the architectural development and capacity of the people in constructing great works both of size and beauty. The decline of sobriety and the destroying and deteriorating effects of alcohol having weakened the nation, the allied armies of Cyaxares and the father of Nebuchadnezzar, captured and destroyed Nineveh, which for centuries had been the capital of the Eastern world.

The Persian Empire.

In the early days of the Persian Empire the people were well known for the simplicity of their manners and the purity of their morals. The first condition of national prosperity was understood and realised. They were universally educated and trained in habits of sobriety. Herodotus says: "The early Persians were strangers to the taste of wine, they drank water only." From Persian history we learn that the discovery of fermentation is attributed to Jemsheed, a monarch who lived soon after the flood. It is stated that he was very fond of grapes, and on one occasion

put some away in a jar for future use. When next he wanted them, instead of the luscious fruit, he found wine; so pleased was he with the taste that he called the wine "the elixir of life," and he had a special cup made, carved out of ruby, to drink from. In the course of time the "elixir of life" became the elixir of death, for the people of Persia forgot the principles of sobriety which had exalted them among the nations and eventually the corrupting influence of strong drink destroyed their power and glory. For centuries they have shown a fondness for wine, although Mahomet, whom they profess to serve, forbids its use. The decline of Persia is another standing warning against the use of intoxicating liquors.

THE BABYLONIAN KINGDOM.

Like the three other great Asiatic monarchies of antiquity, Assyria, Media, and Persia, the Babylonian youths were rigorously educated and brought up on a regimen of bread, cresses and water. Thus early in life they were taught habits of temperance, and became strong in body and mind. There can be little doubt that Babylonia grew powerful and great because of its sober people. Upon the fall of Nineveh and the destruction of the Assyrian power, Babylon became all-powerful in the East. Under Nebuchadnezzar her armies conquered Syria and Palestine, and even penetrated into Egypt. Her commerce grew by leaps and bounds, and she became "a land of traffic and a city of merchants." Wealth increased, and with it a love of luxury was introduced, including drinking, which of course led to drunkenness and riot. This change in the life of the people no doubt hastened the decline and fall of the Empire. After defeating Cyrus before the walls of Babylon, Belshazzar the King retired to a great feast, in the midst of which the ominous words appeared on the walls: "Mene, mene, tekel, upharsin"; but drunkenness made them oblivious to the dangers or safety of the city. Cyrus once again attacked them, and this time took the city by storm. The King and his host were slain in their drunken revelry. "When the Persians broke into their city they were revelling in debauchery and lust: and when the Macedonian conqueror appeared at the gates they received with indifference the

yoke of a new master." Thus ended the Babylonian kingdom, conquered first by drink, and then by the sword, until to-day almost every vestige of this once powerful nation has disappeared.

The Fall of Babylon.

Babylon was once the most beautiful and the richest city in the world. It was built over three thousand years ago, but did not reach its full greatness until about 570 B.C. Nebuchadnezzar lavished almost endless wealth upon it. Situated on the river Euphrates, Babylon was enormously large and of great strength. Its walls are stated to have been 350 high and 87 feet thick, covering a circuit of more than 60 miles. There were 250 towers and over 100 entrances, with gates of brass. The top of the wall was wide enough to allow six chariots to drive abreast. There were fifty streets, 150 feet wide, running at right angles through the city, thus forming 676 squares. Herodotus tells us there was an inner wall and that the city was divided into two equal parts by the river Euphrates, over which was a bridge, at each end of the bridge was a palace. A moat filled with water from the Euphrates was just outside the walls and surrounded the city as another strong defence. For 200 years idolatry, pride, cruelty, drunkenness, and every other abomination prevailed in this city. It was among these people that Daniel, amid the glories around him, remained steadfast to his principles of teetotalism and rose to be a Governor, and prophesied the downfall which eventually overcame the kingdom. "Babylon is fallen, Babylon is fallen, and all the graven images of her gods He hath broken unto the ground." (Isaiah xxi., 9.)

The Grecian Republics.

The rise and fall of Greece is another illustration of the fatal fascination of the wine cup. From about 1,800 B.C. this people by Temperance, thrift, and industry rose to eminence and power. Their poetry, art, philosophy, and commerce were highly developed. For centuries the closest connection existed with Egypt, and the trading between the two peoples doubtless added much to the prosperity of both

nations. The Trojan war, 1,200 B.C., and the destruction of Troy and other principalities brought about a number of small Republics, which existed for nearly 400 years, and their prosperity was greatly due to their symplicity of manners and their utter disregard for luxury. Hercules and Jason belonged to this heroic age, and among the old bards and sages of this time are Thamyris, Amphion and Orpheus. The most valiant of all the Grecian nationalities was the Spartans. So strongly did they believe in total abstinence from the use of alcoholic liquors that they occasionally made their slaves drunk to teach their children the evils of drinking. Lycurgus, the Spartan law-giver, 864 B.C., had the vineyards destroyed to prevent the making of wine, while the great philosopher, Pythagoras, 580 B.C., strongly advocated abstinence, as did his principal disciple, Milo, "the Greek Samson," and other leaders of the people. Unfortunately their success brought about their degradation and ruin. Their sobriety and bodily prowess gradually gave way to habits of dangerous indulgence, and their decline was assured. One after the other of these Republics fell victims to their own weakness and folly, and became subjects and slaves to other nations.

Athens, The City of Intellect.

The light of intellectual cultivation has for thousands of years spread from the celebrated city of Athens. It was here that Cadmus taught the people the alphabet, Ceres and Eleuses taught them agriculture, and Bacchus planted the vine. Within its walls were magnificent buildings, filled with the most splendid works of art; the Parthenon or temple of Minerva, even in its ruins, is still the wonder of the world, while the Acropolis, with its magnificent remains, still show the glory of ancient Athens —the mother of all that was beautiful in art. At one time Athens and Sparta almost alone defeated the vast armies of the Persians. Drinking and luxury having set in among the people, efforts were made by many of its leading citizens to save them from their evil ways, but in vain. So great did the evils of drinking become that Aristophanes, 430 B.C., represents the women of Athens as extravagantly given to the use of wine, and pawning

their wardrobes to procure it; also manufacturing counterfeit keys to their husband's wine cellars that their craving for liquor might be satisfied. No wonder they were defeated by the armies of other nations and that under the Romans they sank so low that they were "esteemed the most worthless of creatures." They had become so wholly corrupted that "their ancient love of freedom and independence was extinguished, and a mean servility was substituted in its place." Another illustration of what nations and people become when their brave men and lovely women sacrifice their strength and virtue for the love of drink.,

THE GREAT ROMAN POWER.

The history of the great Roman Empire, founded 753 B.C., furnishes many illustrations of how the rise of a people to power is promoted by sobriety, and the decline hastened by drinking. "The Romans," says Froude, "like all great peoples, were in the early stages of their history eminently religious, their habits were frugal, their private lives were austerely moral, and wherever conduct is pure, piety springs up by an unvarying law of nature as grass and flowers grow from a wholesome soil. Reverence for God was interwoven with domestic habits and with public law." One of the very earliest of the laws adopted by Rome prohibited women from drinking fermented wine or other intoxicating liquors; the penalty for violating this law was that of death. Another law prohibited all men under 30 years of age from taking any kind of alcoholic liquors except at festivals. Why this exception was made it is difficult to understand, but doubtless this was one of the causes which turned the Romans eventually into a dissolute and self-indulgent people, and ultimately led to their downfall. Rome conquered the world, but was brought low by drink and luxury. Its consuls and armies were to be seen in every land and among all peoples. The kingdom of Cæsar was a world-wide kingdom. Its palaces were of marvellous beauty and magnificience. Yet drink and lust destroyed their world-wide power, and the glory and authority of the Cæsars, together with the great Roman Empire, are now simply a matter of history.

The City of Rome.

The city of Rome for centuries was the centre of all the great movements pulsating throughout the world. Its citizens were distinguished for their remarkable purity of manners. The Latin Yeomen, who were the backbone of the community, were industrious and lived with the utmost frugality. The youths under such training grew up to be exceptionally healthy and strong. Drink, however, made headway side by side with the growth of the Empire. Festival after festival, victory after victory, was celebrated with feasting and drinking, until, as Juvenal exclaims, "Luxury more cruel than armies hath invaded us and avenged the conquered world." As time went on the largest sums of money were expended in the preparation of various kinds of wines. Kings, Emperors and people behaved in the most odious and degrading manner. The city of Rome becoming at last the centre of all calamities attendant upon slaughter and dissipation. The incredible cruelties of the Emperor Nero, and others, were no doubt due to drink, for as Tacitus states, "The whole city seems to be frantic with rage, and at the same time intoxicated with bacchanalian pleasures," and again, "the unnatural security and inhuman indifference that now prevailed were beyond all examples." With a drunken monarch and people, perjured juries and corrupted magistrates, the iniquities of Rome at this time of her history are almost beyond description. The end, however, came, for as Froude says, "The world could endure them no longer." Thus the great Roman Empire centered in the Eternal City, and originally raised to power and influence by the strength of its men and the purity of its women, greatly due to their sobriety and simplicity of living, fell a victim to drink, the most prolific destroyer of nations and peoples throughout the world's history.

The Chinese Empire.

The people of China claim to be the most ancient people on the face of the earth, and it is impossible to deny their claim with assurance. There is much to show the great age of this nation, together with their early civilisation. Intemperance, however, repeatedly brought the Empire into

danger and difficulties. To preserve sobriety many devices were adopted, such, for instance, as thunder clouds being depicted upon the vessels and other articles of daily use. This symbolic teaching failing, other methods of advocating abstinence was adopted, and prohibition edicts were issued against the using of intoxicating liquors. Confucius, their greatest philosopher and historian, who lived five centuries before Christ, chronicles the doings of the "Shoo King," who it is stated lived 2,187 B.C., and "occupied the throne like a personation of the dead. By idleness and dissipation he extinguished his virtues till the black-haired people all began to waver in their allegience." Stringent measures were therefore taken in the interest of sobriety, which for some time did good. Later we read that the Emperor Chow, 1,122 B.C., became dissolute, "being lost and maddened with wine," until it is affirmed that "Heaven in anger is sending down calamities and wasting the country." So great became the evils of intoxication, and so well was the cause traced to the consumption of alcoholic liquors, that about 1,100 B.C., the Emperor, at a solemn assembly of the States "forbade the use of wine, as that proves the cause of almost all the evils which happen on the earth." It is also stated that in later reigns in order to remove the vice of drunkenness the vines were all uprooted, lest such wine should be again made; so grape wine has never since been introduced among the people of China. In 459 A.D., an edict was issued that all liquor makers, sellers and drinkers should be beheaded. Similar laws were adopted in 781 A.D., and 1,160 A.D. In 1,270 A.D., all liquor dealers were condemned to banishment and slavery, their property being confiscated by the Government for the benefit of their children. It is stated that the Chinaman eats and drinks little that has not been subjected to the temperature of boiling, so that drunkenness is practically unknown in China. This is one of the great factors in longevity of the Chinese, who have nerves like steel and thrive in any climate.

Ancient Japan.

From the earliest records we learn that the Japanese, who adopted the religious creed of the divinity Fo., were strictly

enjoined to lead a virtuous life, and to enable them to do this they were ordered, among other things, "not to drink strong drink." The Catechism of the Shaman, or the Laws and Regulations of the Priesthood of Buddha, contained the following: "This law commands us not to drink any intoxicating liquors. There are many sorts—of all these thou shalt not drink, with this exception, when thou art sick and nothing else can restore thy health, and then it must be known by all that thou drink strong liquors. If there be reason for it, thou shalt not touch any liquor with thy lips, thou shalt not bring it to thy nose to smell at, nor shalt thou sit in a tavern, or together with people who drink spirits." From the same authority comes this remarkable story: "There was a certain Yewpotan, who by breaking this law violated also all others and committed the thirty-six sins. You can see by this that it is no small sin to drink wine. There is a particular department in hell filled with mire and dirt for the transgressors of this law, and they will be born again as stupid and mad people, wanting wisdom and intelligence. There are bewildering demons and maddening herbs, but spirits disorder the mind more than any poison. The Scripture moveth us, therefore, to drink melted copper sooner than violate this law and drink spirits. Ah! how watchful should we be over ourselves." The steady growth of Japan among the great nations of history is testimony to the temperate habits of her people.

Ancient India.

We are indebted to the writings of the Brahmins for the history of drinking in Ancient India. From these we learn that the vice of intemperance was rife among the people, but the remedy of abstinence from the use of intoxicating liquors for the vice was advocated by "the highest, most religious and cultured castes of Hindostan," who then, and from time immemorial, had been abstainers, and remain so down to the present time. The Brahmins, the Germanas, and the Hylobious (or Physicians) all abstained from wine. The Pentalogue of Buddha, 560 B.C., also enjoined abstinence from all intoxicating liquors. The millions who composed the Empire of the Ganges, as far

as history can carry us into the past, were taught by the Priests, the Sages, and the Physicians to abstain from alcoholic drinks. The founders of sects and of Empire also united in teaching the same doctrine, until the people were generally weaned from the habit, and abstinence is generally preached and practised to this day by the Buddhists and Brahmins of the East, and the Parsees of India. Some of the methods adopted appear to have been very drastic. The greatest of Hindu law-givers, Manu, issued, 500 B.C., his edict against drinking, in which he says: "With the drinker of 'madhoo' let no one eat, no one join in a sacrifice, no one read. With such a wretch let no one be allied in marriage. Let him be abject and excluded from all society and all social privileges. Cast forth as a vagabond on the earth, branded with indelible ignominy, he shall be deserted by his own parents, and treated with by none." In Buddhist countries the law based upon the teachings of Buddha prohibits the manufacture, sale and use of alcoholic liquors. Mahomet also taught teetotalism and the legal prohibition of the manufacture and sale of intoxicating liquors. The abstinence of the people of India from the evils of drink has been somewhat altered by the British Government yearly farming out to the highest bidder the privilege of selling intoxicating liquors for revenue purposes. The sooner this disgrace is stopped the better for India and the British people.

CHAPTER II.

ANCIENT LEADERS AND DRINKING.

Teetotalism, as we have seen, is no new discovery of recent times. Thousands of years ago the principles underlying the basis of the modern Temperance Movement were advocated by the ablest and best men in Egypt, Persia, Greece, China, India, and other nations. The oldest historians prove that abstinence from wine drinking was advocated on moral and physical grounds, and that religion and ancient philosophy embodied teetotalism in their various systems. The student of sacred or secular traditions will soon discover amid much that is difficult to fully understand, that the prohibition of the use of intoxicating wine was insisted upon by Kings, Priests, Philosophers, and other leaders of the ancients. The great historian of the Christian Church, Baronius, says: "God, both under the Old Testament and the New, always honoured abstinence from intoxicating drinks," and "There is every ground to believe that abstinence from wine was the common practice of the early Christians." While many Kings, Priests and others have gone astray, being "swallowed up with wine," the Temperance principle comes to us down the ages as the safest and best for every individual and nation to adopt, if success and prosperity are to be secured.

The Old Philosophers.

The evils following the taking of intoxicating liquors and the blessings of abstinence are clearly defined and set forth in the writings of the old philosophers, Pythagoras, Herodotus, Socrates, Plato, and the other ancient authors. We find Zoroaster trying to purify the people of Persia, and proclaiming against the use of wine; and Buddha promulgating to the vast multitudes of India his special law against intoxicating liquors. Mahomet taught his followers to

drink no wine, so that they might be free from the evils of drunkenness. Plato defined "evil as being opposed to the highest happiness of the soul, while virtue—compounded of four elements, wisdom, courage, Temperance, and justice —enables a man to rise to a nearer imitation of God," giving his approval to the Carthagenian law that "no sort of wine be drank in the camp, nor anything but water, that every judge and magistrate should abstain during his term of office." Homer records how the noblest Trojan, Hector, refused to drink wine, even when offered by his royal mother.

> "Far hence be Bacchus' gifts, the chief rejoined,
> Inflaming wine, pernicious to mankind,
> Unnerves the limbs, and dulls the noble mind,
> Let chiefs abstain."

Cicero declared in favour of "abstinence from all things not good and not entirely innocent in their character," while Euripides declares that "The virtuous prefer death to disgrace." "Dear is he who comes to us as a saviour from evil," and "Life hath no blessings like a prudent friend."

Pythagoras.

Pythagoras, the father of moral philosophy, was born 582 B.C. All through a long life he was an ardent truth seeker, practising and preaching "abstinence and purification." About 530 B.C. he established a moral and religious school at Crotona, in Southern Italy. "The Pythagoreans were the first who determined anything in moral philosophy. Their ethics are of the loftiest and most spiritual description; they taught that virtue was a concert, a unity, and an endeavour to resemble the Deity, that the whole life of man should be an attempt to represent on earth the beauty and harmony displayed in the order of the universe. The mind should have the body and passions under perfect control." None but the ablest men were admitted into the fraternity; the members lived and took their meals together; abstinence from strong drink was not only a theory among them, but thoroughly practised and enforced; while "conscientiousness and uprightness in the affairs of life were points on which the philosopher laid great stress."

He also advocated the doctrine "that by action as well as by thought both the individual and the state should exhibit in themselves an image of order and harmony by which the world was sustained and regulated." Thus teetotalism and the prohibition of the liquor traffic was advocated by this master philosopher, and these principles were continued to be advocated by a long line of illustrious followers, extending from the fifth century before, to the third century of, the Christian era, and even down to the present day.

HERODOTUS.

Herodotus, the oldest Greek historian, was born 484 B.C., and by general consent the title of "Father of History" has been bestowed upon him, because he wrote history in a more elevated manner than any of his predecessors. He was a great student in his youthful days, spending all his spare time in an effort to gain knowledge, associating with the most learned men of the day. He travelled most extensively through Egypt, Assyria, Palestine and Greece. He not only studied the great events of each nation, but "the manners, customs, and religion of the people," so that it is stated that "no author, ancient or modern, has given so accurate and instructive an account" of these things as Herodotus. We are greatly indebted to this man for the knowledge we have concerning the drinking habits of the people of his day, and his history "is one of the most valuable monuments of antiquity which has come down to us." To him alone we owe our knowledge of the origin and growth of the Persian Empire and of those of the earlier Medes and Assyrians. He tells us of the wonderful campaigns of Cyrus, and gives as one solid reason for his success that temperance was the basis of his life and that of his armies. He shows that teetotalism in Ethiopia produced longevity by the majority of the people living to the age of 120, some even exceeding that period, "their meat being baked flesh and their drink milk." He tells us "that the early Persians were strangers to the taste of wine—they drank only water;" hence their healthfulness and strength. The Queen of Massagetæ is reported by him as declaring that her son had been conquered by being made drunk. "Wine," says the Queen, "by entering your bodies makes your speech more insulting.

By the poison you have conquered my son, and neither by your prudence nor your valour." Through the ages the histories of Herodotus are a standing warning against nations using intoxicating liquors.

SOCRATES.

Socrates was born at Athens 469 B.C. He commanded great admiration and reverence. By his ability and purity of life he emerged from a barbaric sophistry into the purest form of religion that was ever invented by man; for it was nearer like that of Christ than ever reached by mortal before. The object of his entire philosophy was the attainment of correct ideas concerning moral and religious obligations. As a sound reformer he denounced the follies and vices of his day, and proclaimed in favour of "abstinence from such articles as stimulate to eat when not hungry, or to drink when not thirsty;" that "temperance compels men to follow reason," for "he who knows what is good and obeys it, and what is bad and avoids it, is both wise and temperate." This teaching aroused the malice and revenge of the rulers and he was arrested and thrown into prison, charged with corrupting the youth with these doctrines. The charge was false, for he was endeavouring to lead them into paths of virtue and truth, but that did not suit the governing classes of his day. Conscious of his innocence, his defence "exhibited that union of humility and high-mindedness which is observable in none perhaps with the exception of St. Paul." His speech availed not, for he was condemned to death. For thirty days he lay in prison awaiting execution, during which time he produced that sublime conversation on the immortality of the soul, which Plato has embodied in his Phædo. Refusing all means of escape, this brave man took the poisoned cup of hemlock and drank it calmly amid the tears and sobs of surrounding friends. Then, laying himself down upon his bed, he died the death of the righteous. For three score and ten years he lived an honour to the human race, and dying immortalised the principles he loved and so bravely advocated.

"THE DIVINE PLATO."

Plato, the Athenian philosopher, was born about 427 B.C. He was a companion of Socrates, Pythagoras, and other

philosophers of Greece. His youth was passed amid the failure and decadence of the Grecian people. The martyrdom of Socrates, his beloved master, made him all the more determined to promulgate the principles he had espoused. After travelling through Egypt, Italy, Sicily and other places, he settled at Athens in 398 B.C. Here in the Academy, "a place of exercise planted like a grove," and in his own garden he gathered around him a band of disciples, of whom Aristotle was the greatest, and mainly by conversation taught them the results of his thinking and teaching as embodied in his dialogues. Dr. F. R. Lees says Plato was "the pupil and expounder of the greatest moralist of antiquity, and who stands at the head of the literature of the ancient world." He held quite correct views as to the poisonous nature of strong drink and the obligation of abstinence from it in the performance of the most serious and sacred duties of life. So well did he understand the laws of heredity that he declared "the children of the drinker will be unstable and untrustworthy, and cannot be expected to walk straight, either in body or mind," but will be "in every way inferior." "I hate a wise man," says a Greek proverb, "who is not wise unto himself." Therefore, as Plato says, "the parts of temperance are modesty, shamefacedness, abstinence, continency, sobriety." In this temperance "parents shall bring up their children," so that they may hand on "the work of life from one generation to another, worshipping the gods according to law for ever." Thus this enlightened Pagan taught the true principles of life, and it would be well for modern civilisation if the same insight into the Divine Law was as well understood now as in this distant past.

Aristotle and Cicero.

Aristotle was "perhaps the most scientific mind of antiquity." Born 384 B.C., when 21 years of age he became Plato's pupil. For over twenty years he lived in Athens and taught the principles of his master. His writings show a full grasp of the temperance question. On this subject he says: "Temperance is a mean state on the subject of pleasure —bodily pleasures—and not all even of these. . . . . In the natural desire few err, and only on one side—that of ex-

cess, the object of our natural desire being the satisfaction of our wants . . . . the intemperate man desires all things pleasant, and is led by his mere desire to choose these things. But the temperate man is in the mean on these matters, for he is not pleased, but rather annoyed at the principal pleasures of the intemperate man; nor is he pleased with any improper objects, or pained at their absence, nor does he feel desire when he ought not. But he feels moderate and proper desire for all those pleasant things which conduce to health." Cicero, born 106 B.C., considered "the greatest critic of antiquity," comparing the health of body and soul declares that "As the tempering of the body, when its parts are in harmony with one another, is called health, so it is called health of mind when its judgments are in harmony, and that is virtue of the mind. This some style temperance itself—others virtue—obeying the precepts of temperance and following it." Thus these old philosophers taught the principle of "do thyself no harm," and to do this effectually, the first duty must be to abstain from the use of intoxicating liquors.

ARISTOPHANES.

Aristophanes, the Grecian poet, was born about 448 B.C. Very little is known about his life, but his writings are of the greatest purity. "His genius was vast, versatile, and original, and his knowledge of human nature surpassed by Homer and Shakespeare alone." His moral tone was noble, his taste of the most elevated character, while his political wisdom was sound and wise. In all his satire the one high object he had in view was to expose the follies of his day, and to improve his fellow-men. He was no farce writer, but a deep philosophical politician; grieved and ashamed at the condition of his country, and through the stage, the favourite amusement of the Athenians, aiding to carry on the great common work which Plato proposed in his dialogues, and in which all the better and nobler spirits of the time seemed to have concurred as by a confederacy—the reformation of an atrocious democracy. No doubt there is as much system in Aristophanes' comedies as in Plato's dialogues. All the evils of the day are exposed in turn. Drunkenness, immorality, and corruption were made the

subjects of jesting, but with a far higher aim than to cause simply a momentary laugh. His jests were the medium of telling the people the soundest truths, and trying to divert them from their evil ways, largely attributed to drinking and drunkenness. It is to be regretted that neither the jests of Aristophanes nor the seriousness of Plato could turn the Grecians from their follies or save the nation from its destruction.

EPICURUS.

The great philosopher Epicurus, 340 B.C., insisted upon the principle of "entire abstinence," from intoxicating liquors. He lived out this principle, and improved the philosophy of Socrates by declaring if thou "wilt support life, have bread and water." We are told that "in his garden at Athens, Epicurus lived in a most frugal and virtuous manner;" and Seneca, an opponent of Epicurean philosophy, but himself a water drinker, declared that "those who resorted to his habitation must live soberly and behave modestly." Over his gates were inscribed these famous words: "Passenger! Here thou wilt find good entertainment; it is here that pure pleasure is esteemed the sovereign good. The master will receive thee courteously, but take note —thou must expect only a piece of cake and thy fill of water. Here hunger is not provoked, but satisfied—thirst is not excited, but quenched." Had the people of his day accepted his principles and lived the life he lived, sobriety and strength would have continued to the Grecians, and doubtless the Empire would have remained strongly united and prosperous.

CYRUS, THE PERSIAN LEADER.

Cyrus the Great, born 599 B.C., was the founder of the famous Persian Empire. A son of the Persian Royal household, when twelve years of age he paid a visit to his grandfather, the King of Media. Here he became astonished and disgusted at scenes of drunkenness and debauchery witnessed at the Median Court. As cup bearer to the King, it was his duty to taste the wine, but this he refused to do. He could not understand how the people could drink intoxicating liquors when it made them riotous and drunken. One day,

addressing the King, he exclaimed: "You seemed to have forgotten yourself and not to know you were the King, so that when you wished to dance you could not stand. My father drinks merely to quench his thirst!" He also declared that wine "made the King's courtiers forget they were his subjects." The little fellow grew up firmly opposed to the wine cup, and became Persia's greatest general and monarch. He conquered Media and Babylon and extended the Persian power from the Arabian desert and the Persian Gulf in the South, to the Black Sea, the Caucasus and the Caspian in the North. After his great conquests he commended his soldiers for their sobriety, and the Empire during his reign was established upon the simplest of food diet and water.

Alexander the Great.

After the death of Cyrus, Persia became weakened and emasculated by wine and the habits which intoxicating liquor generates, thus becoming an easy prey for the conquering armies of Alexander the Great. Alexander was the son of Philip of Macedonia, and on the death of his father was called to the throne when under twenty years of age, 336 B.C. He marched his victorious armies through Palestine, Egypt, Persia, and India. Such marvellous successes dazzled his judgment and inflamed his passions. He became a slave to debauchery, and, in a fit of drunkenness, set fire to the city of Persepolis, the capital of Persia, reducing its palaces, mosques, temples, houses and business premises to a heap of ashes. Every effort was made to save him from his folly, but in vain. Pliny tells us that Androcydes, his own physician, warned him in these words: "When you are about to drink wine, O King, remember that you are about to drink the blood of the earth; hemlock is a poison, and wine is a poison to hemlock." This is understood to mean that wine being so powerful an agent, as poison to a poison, ought to be dreaded by mankind. While at Babylon, which he had captured, he was taken ill after a debauch, and died at the early age of 32 in the year 323 B.C., a victim to intemperance. Seneca writes. "Here is this hero, invincible by all the facts of prodigious marches, by all the dangers of sieges and combats, by the most violent extremes

of heat and cold; here he lies conquered by intemperance and struck to the earth by the fatal cup of Hercules."

Buddha.

Buddha ("The Wise") was the son of one of the kings of the North of India, and was born 623 B.C. At the age of 29 he retired into the wilderness of Urawella for six years, "meditating a religious reform and disciplining his own passions." In 588 B.C. he commenced his wonderful mission, declaring the absolute equality of all men in the sight of God, combating evil in many ways, and especially proclaiming against the use of intoxicating liquors. His views of living rapidly spread and were adopted by large masses of people in Siam, Thibet, Burmah, China, and Ceylon. His general maxims are broad and beautiful: "Abstain from all sin, acquire all virtue, repress thine own heart." His fifth rule of life declares: "Obey the law and walk steadily in the path of purity and drink not liquors that intoxicate or disturb the reason." Among his sayings are found the following:—"Not where others fail, or do, or leave undone, the wise should notice what himself has done, or left undone. . . . Let a man overcome anger by kindness, evil by good. Let him overcome the stingy by a gift, the liar by truth. . . . Let no man think lightly of evil, saying in his heart, 'It cannot overtake me,' as by the falling of water drops a water pot is filled, so the fool becomes full of evil though he gather it little by little." He strongly opposed the Brahminical doctrine of "castes," and devoted the remainder of his life to the dissemination of his principles. He died in the year 543 B.C., having planted his ideas in the minds and hearts of millions of people and laid the foundations of principles which have lasted through all the centuries since, and to-day have a firm hold in the East.

Mahomet.

Mahomet was born at Mecca about 570 A.D. His parents died when he was about six years of age, and he was brought up by an uncle. For some time he obtained a scanty living by attending sheep; later he entered the service of a rich widow, whom he eventually married. When forty years of

age. Mahomet felt moved to teach a new religion, which should dispense with idolotry, narrow Judaism, and a portion of Christianity. He had a deep reverence for Christ, whom he called the greatest prophet next to himself. At first he was considered a "madman or impostor," but he preached against corruption and supersitition of the people, until he gradually gained converts and headway. In 622 A.D., he established himself in Media, assuming the position of Judge, Lawgiver, and Ruler of the City. The Jews refused to support him, but a great number of adventurers flocked to his standard. After some years' successful fighting he was permitted to send his missionaries all over Arabia. Owing to the evils resulting from drinking and gambling among his soldiers, Mahomet forbade the use of wine and games of chance under any circumstances, and enforced this law with all the vigour of which he was possessed. The following appears in the fifth chapter of the Koran, the Prophet's book to his followers:—"Oh, true believers, surely wine and lots, and images and divining arrows are an abomination of the work of Satan, therefore avoid them that you may prosper; Satan seeketh to sow dissension and hatred amongst you by means of wine and lots, and to divert you from remembering God, and from prayer. Will you not therefore abstain from them?" To set his followers a good example Mahomet himself abstained from all intoxicating liquors and many other things which he considered detrimental to health and religion. Before the death of Mahomet all Arabia was under his rule. Omar one of his early converts, continued the propaganda and conquest, until Jerusalem and the whole of Palestine, Persia, and other parts of the world were made to submit to the "Koran, tribute or sword." The qualities of these followers are thus described by an ancient writer: "Their minds are liberal, their hearts are cheerful, and their pedigrees are pure and genuine." Professor Max Müller has said: "What Confucius was to the Chinese, Zoroaster for the Persians, Pythagoras and the Seven Sages for the Greeks, Moses for the Hebrews, Mahomet was for the Arabians." They were all of them prophets, sages and legislators, and above all total abstainers from the use of intoxicating liquors, enjoining this principle upon their followers, until to-day they may be counted by the hundreds of millions.

CHAPTER III.

ABSTAINERS OF THE BIBLE.

"Whatsoever things were written aforetime were written for our learning." (Romans xv., 4). The interpretation of ancient documents in reference to the practice and opinions of the past ages respecting abstinence from the use of intoxicating liquors conclusively prove that there has always been a temperance movement throughout the world's history. Dr. F. R. Lees says: "To rise above the fogs of the modern plain, and survey the facts from the clearer elevations of the past, we find that in times anterior to our Lord, as well as contemporary—in periods preceding the age even of Moses—the doctrine of abstinence was the common doctrine of the theosophists and religionists of the world in the great civilisations surrounding Palestine." The Bible also unquestionably agrees in connecting abstinence with the highest moral and devotional life, and this principle has permeated all great religious reforms, and is indeed necessary to their power, success and permanence. In secular things abstinence from strong drink has ever been advocated as contributing to the physical, social, moral, intellectual and political interests of mankind. Thus the blessings of temperance have been taught, and though the nations have been slow in learning God's will, millions have done so, and received the promised reward.

Sacred History.

The pages of sacred history in many ways prove the great blessings of abstinence. The Israelites, wandering for forty years in the wilderness, during which time God provided them with manna and water, but gave them no intoxicating liquors, to the days of our Lord, instance after instance can be culled; so that from Moses, the law-giver, to Peter, the the founder of a holy priesthood, abstinence has been commended. We have Hagar and Ishmael proving the efficacy

of water for travel; Joseph, the beneficent ruler and benefactor of Egypt; Aaron, who like many others, was commanded by the Lord, "Do not drink wine nor strong drink, thou, nor thy sons with thee." (Lev. x., 8.) Joshua, the mighty warrior, and companion and attendant of Moses throughout the forty years' pilgrimage in the wilderness; Gideon, the mighty man of valour; David, and his water-drinking soldiers; Elijah, as Dean Stanley says, "The greatest and most romantic character Israel ever produced"; Elisha, the Prophet of God; Matthew, James, and hosts of others might be quoted. "Judged by the law of contrast," as Dr. Kirton has stated, "the use of water stands immeasurably above that of intoxicating wine and strong drink in the Word of God, whether it is measured by precept, example, or any other method."

MOSES THE LAW-GIVER.

Moses, or, as his name implies, drawn from water, spent the first forty years of his life among the splendour and luxury of the Royal court of Pharaoh; then another forty years was spent in a quiet country life, preparing for the great deliverance of the Israelites. The last forty years of his life was spent with the Israelites in the wilderness, a leader and legislator of the highest and truest type. Dr. A. M. Brown says: "The perfection of Moses, taken as a whole, stands forth all but unrivalled amongst mortals; simple in his habits, pure in his morals, untainted by earthly ambitions, masterly in his management of men, fired by an unquenchable patriotism, shrinking from no amount of fatigue to serve his countrymen, abused, hated, maligned, yet firm in the pursuit of freedom and mercy, with a heart entirely given to God, still spent in outgoings of love to man; never, till our Saviour came, had the earth seen such a character. At the age of 120 this great water-drinking law-giver, with vigorous and healthy body, his eyes undimmed and his natural force unabated, was permitted to see the promised land. Then he lay himself down to die, 'and God buried him,' and no man knoweth of his sepulchre unto this day."

THE ISRAELITES.

No one can doubt that when the children of Israel left the land of Egypt and wandered into the wilderness, they

must have spent a life of abstinence from intoxicating liquors, and of all the sins committed during the forty years in the wilderness, drunkenness, or even a desire for wine, is never mentioned; but it is stated at the close of their journey, "Ye have *not* drunk wine or strong drink, that ye might know that I am the Lord your God." (Deut. xxix., 6.) Dr. J. W. Kirton says: "The Egyptian life of these myriads of men, women and children was clearly that of water drinkers. Nor does it appear that during that time they ever even craved for intoxicating drinks, so completely were they satisfied with the drink God had provided for them." Matthew Henry says: "They lived upon manna and rock water, yet they were men of strength and courage, mighty men and able to go to war." The forty years' experience of the Israelites clearly proves that it is thoroughly practicable for men, women, and children to follow the example of these total abstainers.

THE NAZARITES.

"To vow a vow of a Nazarite, to separate themselves unto the Lord, he shall separate himself from wine and strong drink." (Num. vi. 2.) The vow of a Nazarite was a vow for life. He was consecrated to the work of the Lord, and became well-known both for goodness of character and health of body, so that Jeremiah declares a thousand years after their first appearance, "Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire"; while Matthew Henry remarks, "Drinking no wine nor strong drink, they had a more healthful complexion and cheerful countenance than those that regaled themselves daily with the blood of the grape;" thus again manifesting the great advantages obtained by abstaining from alcoholic liquors.

THE RECHABITES.

The Rechabites assigned an excellent reason for their abstinence, for when they were desired to drink wine, they declared, "We will drink no wine, for Jonadab, the son of Rechab, our father, commanded us, saying, ye shall drink no wine; neither ye, nor your sons, for ever, nor plant vineyards, nor have any, that ye may live many days in the land where ye be strangers. Thus have we obeyed the

voice of Jonadab, the son of Rechab, our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; neither have we planted vineyards, and have obeyed and done all that Jonadab, our father commanded us." (Jer. 35.) For remaining true to the vow of their father the Rechabites were promised that they "shall not want a man to stand before me for ever." Dr. Wolff in 1829 found the Rechabites still living near Mecca, "60,000 in number," and in 1862 Signor Pierotti met the same tribe in his journey through Palestine, and the testimony is that to-day they are still true to the vow of their father, and never drink wine or strong drink. How suggestive, therefore, are the words of Dr. Guthrie, "Happy family, of how few, if any, of ours could it be said, in which there had never been a drunkard to break a mother's heart, or to bring shame on those who loved him, and thus fill a dishonoured grave, such was Jonadab's privilege. Jonadab when enjoining his descendants to drink no wine, sought thus to protect them from temptation," and by strict abstinence and prohibition history has given many proofs of the great success attained.

Daniel, The Man of Courage.

The character of Daniel has ever been considered one to which young men might look with confidence, as being an example worthy of imitation. When nearly 18 years of age Daniel was taken captive to Babylon. The royal court of Nebuchadnezzar was doubtless known to Daniel as being one of vice and corruption, where God was forgotten, and His commandment disregarded. Under these circumstances Daniel came to a bold determination, and resolved in his own heart that he would not defile himself either with the King's meat nor with the King's wine. It mattered not to him whether he was in the presence of Royalty or at the King's feast, no temptations weakened his resolution, no seductions lessened his determination, and no terrors—not even that of wild beasts—shook his heroic integrity in the principle of total abstinence which he had adopted. Daniel was not prepared to deny the God in whom he trusted, or to abandon the faith of his forefathers to become a time server even in the palace of the King, with the result that

his enemies, being his judges, could find no fault in him. His faithfulness to principle, his wisdom and understanding at last gained him promotion, and secured to him valuable gifts. He became Prime Minister of the land to which he was brought a captive, and in that office, served under Nebuchadnezzar, Belshazzar, Darius and Cyrus, providing against the plots and stratagems of evil men, laying up stores of food for the time of famine, and in many other ways showing his greatness as a wise statesman and leader of the people.

"Dare to be a Daniel, dare to stand alone;
Dare to have a purpose true, dare to make it known."

THE THREE HEBREW CHILDREN.

Daniel and the three Hebrew children were doubtless princes or nobles of the tribe of Judah, and on being brought captive to Babylon were ordered by the King to undergo three years' training, for we read that "the King appointed them a daily provision of the King's meat, and of the wine which he drank; so nourishing them three years, that at the end thereof they might stand before the King." Now the three Hebrew children—Shadrach, Meshach, and Abednego—resolved with Daniel that they would not defile themselves "with the portion of the King's meat, nor with the wine which he drank." "Prove thy servants, I beseech thee," said Daniel, "ten days; and let them give us pulse to eat and water to drink. Then let our countenances be looked upon before thee . . . . and as thou seest deal with thy servants." So these faithful men were proved ten days, and the record states that they "appeared fairer and fatter in flesh" than those "that eat of the portion of the King's meat" or drank his wine, so that "Melzar took away the portion of their meat and the wine that they should drink, and gave them pulse." (Daniel i. 6-16.) Thus the great benefits of total abstinence led to the prohibition of the use of wine, and doubtless for a time had a beneficial effect upon the drunken Court of Babylon.

SAMSON, THE STRONGEST MAN.

Here we have quite a different Scriptural character. As a Nazarite, Samson, the Hercules of the Bible, was a water

drinker, and his career as chronicled in the Book of Judges is, as Kitto says, "full of striking and marvellous incidents, arising from his great physical strength, mixed with a prevailing and childlike trust in the Lord, in which lies all the greatness of his character." When "he was sore athirst, and called on the Lord, God clave an hollow place . . . . and there came water thereout; and when he had drunk his spirit came again, and he revived." (Judges xv., 18-19.) Matthew Henry says: "Samson drunk no wine, and yet he excelled in strength and courage, and everything that was bold and brave." Milton writes:

> "O madness! to think use of strongest wines
> And strongest drinks our chief support in health,
> When God, with these forbidden, made choice to rear
> His mighty champion, strong above compare,
> Whose drink was only from the limpid brook."

Samuel, The Founder of the Prophets.

Hannah, the mother of Samuel, was accused by Eli, the venerable priest, of being in a state of intoxication, but she replied, "No, my Lord. . . . I have neither drunk wine nor strong drink," and Eli soon learned that she was a total abstainer. Like Samson and John the Baptist, the parents of Samuel made a vow to devote his services to God as a Nazarite from his birth: thus he was a life abstainer. "This greatest of kings and prophets," says Philo, "never drunk wine or strong drink during his life." Samuel was dedicated to the Lord in early childhood, and when only a boy heard a voice calling, "Samuel." Thinking it was Eli, he answered "Here am I." When this had been repeated a second and third time, Eli saw it was the Lord speaking, so he directed Samuel to reply if the voice spake again, "Speak, Lord, for thy servant heareth." This is recorded to have happened, and Samuel and Eli had a revelation which astounded them both. What a wonderful career opened out to Samuel on his conversion. He became the prophet of Israel, gathering them together by the waters of Mizpah, converting Saul and David; labouring in the schools, instructing and training the Nazarites and others, until in his 98th year he dies, loved by God and honoured by man.

JOHN, THE BAPTIST.

Before the birth of John, the forerunner of Christ, it is recorded that an angel appeared unto Zacharius, his father, saying, "Thy wife, Elizabeth, shall bear thee a son, and thou shalt call his name John. He shall be great in the sight of the Lord, and he shall drink neither wine nor strong drink, and he shall be filled with the Holy Spirit." (Luke i. 13-16.) Dr. Kirton says: "Looked at in the ordinary method by which men judge greatness, John's life was the very opposite of what we generally regard as great. A poor man, living thirty years in the desert the life of an anchorite, his food consisting of locusts and wild honey, without any home, destitute of many of the common comforts of life; at length locked up in a prison for preaching what he believed to be the truth, exposing the wickedness of the king and the people; finally he is beheaded because of his faithfulness, and buried by his followers, he disappears, and nothing more is heard of him in the sacred record." But when men are weighed in God's righteous balances, it will be seen that he was, after all, "a burning and shining light," whose glory shall never grow dim, and whose greatness shall never lose its significance and purity. John with firmness and fearlessness proclaimed the coming of Christ, held fast to his Nazarite vow never to drink wine or strong drink, and by a life of self-denial and truthfulness won the high commendation from the Saviour himself, "Verily I say unto you, among them that are born of women there hath not arisen a greater than John the Baptist."

PAUL, THE APOSTLE OF SELF-DENIAL.

In studying the life of Paul, the Apostle to the Gentiles, the one leading thought which always seems uppermost is "Lord, what wilt Thou have me to do?" It mattered not the labour or the personal sacrifice or self-denial demanded, all are cheerfully undertaken if the end for which he longed could be secured. His one idea was the "preaching of Christ and Him crucified" as "the wisdom of God" and "the power of God" to all those who believe. In furtherance of his great work he became a total abstainer, believing that it was one of the essential features of the religion of Jesus Christ to practice self-denial on behalf of others.

Thus Paul himself declares: "It is good neither to eat flesh nor drink wine, nor anything whereby thy brother stumbleth, or is offended or is made weak." He also stated, "I keep under my body, and bring it into subjection, lest having preached to others I myself become a castaway." What a splendid record Paul leaves behind him. At the end he could say, "I have fought a good fight; I have finished my course; I have kept the faith." (2 Timothy, iv. 7.) Imprisonment had no terrors for him, and martyrdom was only the portals to the Heavenly Kingdom, where he would secure that "crown of righteousness which the Lord, the righteous judge," would give him, and all like him.

Jesus Christ, The Saviour.

The birth of Jesus Christ took place in the humblest circumstances, and amid the surroundings of poverty and toil, yet we are told that the Shepherds watching their flocks by night saw an "angel of the Lord," and heard the good tidings of great joy, that unto them was born that day in the City of David a Saviour, which was Christ the Lord. And "there was with the angel a multitude of the heavenly host praising God, and saying Glory to God in the highest, and peace on earth, goodwill toward men." (Luke ii., 9-14.) They called "His name Jesus; for He shall save His people from their sins." (Matt. i., 12.) Thus was born and named the greatest teacher of human history, who spent His life in going about "doing good," who lived in the plainest fashion "severely simple," but who angered the authorities of His time by consistently proclaiming against the moral vice and corruption, extortion, and oppression of the poor. There is nothing on record that He ever took intoxicating liquors, but we have it recorded that He was not ashamed to ask for a draught of water to slake His thirst. "Surely," as Dr. Kirton has stated, "if He was content with the beverage which His Heavenly Father had provided for so many generations, we shall be wise if, like Him, we are satisfied with the same."

Turning Water into Wine.

The turning of water into wine is repeatedly referred to as proof positive that Christ did drink intoxicating liquors,

but this is not so certain as first appears. The Rev. A. T. Pierson, D.D., says: "We are bound to explain this miracle in accordance with our Lord's character and teaching, and if so, we cannot suppose the wine intoxicating. In order to solve the difficulty the first point to decide is, did Christ act as man or as God? We suppose Him to have acted as God, and to have made by miracle such a wine as God makes every year by means of the vine tree. He made wine out of water in which there was no element of evil. . . . and that there might be no mistake, He turned water into wine, thereby refusing to touch the wine made by man." St. Augustine also teaches the same when he says: "For He on that marriage day made wine in six jars which He ordered to be filled with water. He also now makes it every year in the vine"; and as Dr. F. R. Lees declares, "Christ discriminated the wine-of-the-grape from wine 'a mocker,' sanctioned the *via media* between the dualistic dogma and the scientific truth, not confusing the 'refreshing juice' with the 'tricksy spirit.'" In summing up this matter Dr. Dawson Burns says, "It is sufficient to say that no proof is offered of any likeness between the wine miraculously produced and the intoxicating liquors of our day, and that we are not justified in looking for any miraculous preservation from the malign influence which we are taught by our 'sure experience' alcoholic liquors are calculated to exert."

The Shepherd and The Sheep.

The mission of Jesus Christ was not to set aside the old command of the prophets, in which intoxicating liquors were condemned and forbidden, nor did He come to set aside natural laws, from which we know "that drinking is the cause of drunkenness;" but Jesus came, we are told, "to save His people from their sins," and in all ages, from the days of Noah to the present day, one of the chief agencies in the production of evil is that of the use of intoxicating liquors. It was prophesied of Him: "Butter and honey shall He eat, that He may know to refuse evil and choose the good." (Isa. vii., 15); and at His terrible death in Jerusalem it is stated: "They gave Him to drink wine mingled with myrrh, but He received it not." (Mark xv., 23.) Dr. Kirton writes: "Consistency demands that we should con-

clude that He always abstained from alcoholic drinks, inasmuch as He must have known that He could not use anything either in eating or drinking which would have the tendency to injure the body, corrupt the mind, and, in this way, destroy the harmony which ever existed between His natural desires and the convictions of His higher nature. He could no more touch such drinks, than He could touch any other evil thing"; and "if He would not drink wine when dying, it is quite impossible to suppose He would do so when living." No, as the Shepherd of His sheep, He could only lead them in the right and safe path. Hence, all those who profess to follow him should be total abstainers.

THE BIBLE AND TOTAL ABSTINENCE.

Dr. F. R. Lees, declares that "Among the *certain* facts established, these may be boldly affirmed:

1. That the Bible nowhere *condemns abstinence* from strong drinks.
2. That the Bible nowhere associates God's *blessing* with the *use* of strong drinks.
3. That the Bible in various ways, and for various ends, *commends* abstinence from intoxicating drinks.
4. That the Bible, in many and emphatic methods, exhibits the *manifold evils* of strong drinks.
5. That the Bible is the first known book that proclaims abstinence to be the *cure* for drunkenness.
6. That the great principle of the Bible—*philanthropy*—enforces the practice of abstinence.

CHAPTER IV.

RELIGIOUS REFORMERS.

The facts of ancient history—sacred and profane—and the opinion of the sages of the past, are fully confirmed in more modern times. From the days of St. Paul, "The Apostle to the Gentiles," through those of St. Augustine, "The Doctor of Grace," St. Francis of Assisi, "who taught Christian men," says Ruskin, "how they should behave"; to Martin Luther, "The Champion of the Reformation," and John Wesley, "The Founder of Methodism," Total Abstinence has been found a leading characteristic, while the drunkenness of the people has called forth the strongest denunciations of these religious reformers. Their declarations can be stated in a few words, as "Drinking causes drunkenness," so "Abstinence must be enjoined." They recommended water as the best beverage for all purposes of life, or as Dr. Smollett says, "For the preservation of health and exhilaration of spirits there is no beverage comparable to simple water," while Milton declares that men can live "happily and healthfully without the use of intoxicating liquors." These religious reformers understood this, and knowing the evil of drinking intoxicating liquors, strongly recommended water as the best beverage for all purposes of life, and denounced the use of alcoholic liquors in the strongest possible language.

Savonarola.

In morals and religion, Savonarola is considered to have been the forerunner of the Reformation. He was born on September 21st, 1452. His preaching against the sinfulness and apostacy of his time was a great popular triumph, and he became a leader among men, serving his day and generation both as a religious and moral reformer. When the French were driven out of Florence and a Republic was

proclaimed, Savonarola became the chief director. Drunkenness and vice, which were rampant at this time, were condemned in the strongest manner, and under his influence prohibited. He desired the Republic of Florence to be a Christian Commonwealth, having God as its head and the Gospel law the rule of life. His preaching and action brought down upon him the condemnation of Rome, and in 1495 he was cited to appear in the Holy City on a charge of heresy. He declined to obey the summons, with the result that he was forbidden to preach. Savonarola took no notice of the prohibition and preached to multitudes his doctrines of emancipation, awakening thereby the sleeping conscience of great numbers of those who heard him. In 1497 Rome excommunicated this fearless advocate and within twelve months (1498) he was strangled and burned with two of his brave disciples. Thus lived and died a great moral, political and religious reformer. To a great extent Savonarola prepared the way for Luther, Erasmus, Melancthon, Calvin, and others, all of whom brought new life and new inspiration to Christian character and human fellowship.

Martin Luther.

Martin Luther, "The Monk who shook the World," was born on November 10th, 1483. He was the son of a miner, and his study of the Scriptures while young induced him to devote himself to the Christian ministry. In 1507 he was ordained a Catholic Priest. As a preacher he became very popular and exerted great influence over the people. Money being required by Rome, indulgences were sold in great numbers, resulting in much drunkenness and other evils, causing a great demoralisation among the people. To all of this Luther entered his most emphatic protest, contending that the Pope had no power to forgive sin, or to delude the people by taking money for such so-called Indulgences. He became not only a great Religious Reformer but a bold moral and social leader. In the end the authorities at Rome tried to silence him; he, however, remained firm to his principles. The character of Luther can be found in his conduct in answering the summons to attend the Diet of Worms, when although strongly advised by his friends not to go, he declared, "Were there as many devils in Worms as there are tiles on

the houses, I would go," and he went. At the Diet he "spake as if deputed by mankind," closing with these memorable words: "It is neither safe nor prudent to do aught against conscience. Here I stand, I can do no otherwise. So help me God, Amen." Thus broke forth the Reformation, giving the world the greatest revolution towards religious freedom, and moral and social progress ever before obtained. In the height of the Reformation Luther utilised the printing presses, and has left on record his views on the drink question, which are contained in his strong denunciations of the intemperance and drinking customs of his time. Not only did he advise the people not to take intoxicating liquors, but he denounced the brewer in the following characteristic language: "The man who first brewed beer was a pest for Germany. Food must be dear in our land, for the horses eat up all our oats and the peasants drink up all our barley in the form of beer. . . . . I have prayed to God that He might destroy the whole beer-brewing business, and the first beer-brewer I have often cursed. There is enough barley destroyed in the breweries to feed all Germany." Nothing could have been plainer than Luther's advocacy of total abstinence and the prohibition of the liquor traffic.

EMANUEL SWEDENBORG.

Emanuel Swedenborg was born in Stockholm, on January 29th, 1688. He was the son of the celebrated Jesper Swedberg, Bishop of Skara. After studying at home for some years, young Swedenborg was sent to the Upsala University, where he remained until his twenty-first year. A tour round the world lasting for about five years was utilised for the acquisition of knowledge. His acquaintance with the leading men of science was of great service to him. He learned how to make scientific instruments, to bind books, and to play the Organ. On returning to Sweden he published a scientific Journal, filling its pages with projects and inventions of a striking character. Charles XII. appointed him assessor extraordinary to the Royal College of Mines. Later he invented a plan by which a sloop,two galleys, and five large boats were carried over hill and valley, fourteen miles to Frederickshall, a fortress in Norway, to which Charles XII. was laying siege. In 1719, Queen Eleanora ennobled the Swedberg family and the name was changed to Swedenborg.

Emanuel being the eldest member had a seat in the House of Nobles, doing much by voice and pen on behalf of progressive thought. He wrote books on an enormous number of subjects, of which the following are only a few :—Algebra, the Calculus, longitude, decimal measures, tides, docks, sluices, saltworks, mining, smelting, etc. In his works on natural philosophy he covered human anatomy and physiology, while in others of his writings he dealt with almost every subject of life and death. In 1747 he resigned his assessorship of the College of Mines and other offices to devote himself to religious subjects. From 1749 until his death in London, 1772, Swedenborg wrote and published no less than 40 volumes. When 55 years of age he learned Hebrew as a necessary preliminary to the study and collation of the Scriptures. His works were published at his own expense, copies being presented liberally to all kinds and conditions of men. The following extract from his diary shows that he did not expect to have the approval of all his readers :—"There are five classes of those who read my writings. The first *reject them entirely*, because they are in another persuasion, or because they are in no faith. The second receive them as knowledges, or as objects of mere *curiosity*. The third receive them *intellectually*, and are in some measure pleased with them ; but whenever they require to apply them to regulate their lives, they remain where they were before. The fourth receive them in a *persuasive* manner, and are thereby led, in a certain degree, to amend their lives and perform uses. The fifth receive them with *delight*, and confirm them in their lives." (Aug. 27th, 1748). His views on the drink question were very pronounced. "Total Abstinence from intoxicating liquors" he said, "is more desirable for the country's welfare and morality than all the revenue to be derived from licensing the manufacture or sale of so pernicious a drink." He never attempted to establish a sect, but his followers—of which there are many thousands in all parts of the world, call themselves "The New Church," the members of which are mostly total abstainers.

JOHN WESLEY.

John Wesley, the founder of Methodism, was the son of a Lincolnshire Rector, and was born at Epworth on June 17th,

1703. He was ordained in 1725, and became a Clergyman in 1728. After assisting his father for some time in church work at Epworth, he undertook a mission in Georgia, one of the American Colonies. At that time Georgia prohibited slavery and the manufacture and sale of ardent spirits, and though in later times it permitted both of these evils to exist in its midst, slavery was finally abolished in 1864 by Civil War, and the manufacture and sale of all intoxicating liquors was prohibited in 1907 by popular vote of the people. John Wesley no doubt learnt much during his stay in Georgia respecting the benefits of abstinence and prohibition, and which manifested itself during his life. Returning to England early in 1738 he attended a meeting on May 24th in Aldersgate Street, London, from which date and place Methodism may be said to have originated. At this time John Wesley was greatly influenced by a Moravian Missionary, Peter Böhler, the reading of Luther's preface to the Romans, and the evils he saw all around him, especially drunkenness and its attendant vices, made him attempt to rouse the people to consider their ways. His efforts to spread the Gospel of Jesus Christ and to purify society brought upon him the reproach and condemnation of his colleagues in the ministry, who did not like his new style of preaching. Notwithstanding this Wesley persevered with his work, making sweeping statements in his sermons regarding the evils of his day, largely due to the drinking habits of society. Wesley disregarded the views of the clergy, who greatly disliked the subject matter of his sermons, until at last the pulpits were all closed against him, the Church authoritites no doubt hoping that this would stop Wesley's propaganda. This persecution, however, became the life of the new movement, and a new spirit was infused into the work. The open air became his Church and tens of thousands of people waited hours to hear him preach and to bless his enterprise. His chief attention was devoted to the working classes, who had been shamefully neglected by the ecclesiastical authorities, so that the largest number of his converts came from the poorer inhabitants of the city, town and country places he visited. Among these were colliers, fishermen, weavers, ironworkers, labourers, small shopkeepers, and others of a similar walk of life. These people devoted much enthusiasm

to the cause, and thus the movement spread to every part of the country. Wesley was in great demand, and it is reported that he travelled no less than 250,000 miles and preached 40,000 sermons. At the same time he conducted an enormous correspondence, and did a very large amount of literary work. His writings were very popular, resulting in a profit of over £30,000, every penny of which was distributed among the poor in the relief of sickness and distress. He also founded an Orphan Home at Newcastle-on-Tyne, Charity Schools in London, and a Dispensary at Bristol. He had broad views on Christianity; so much so that Dean Stanley declared that he was the real founder of the Broad Church party in the Church of England, in addition to being the Father of Methodism. W. T. Stead, writing in connection with the Centenary of the death of John Wesley, March 2nd, 1891, states that "the eighteenth century lost us the United States and gained us India; but neither of these great incidents in our Imperial annals can compare for its abiding influence on the world to-day with the religious revolution that resulted from the preaching and teaching of John Wesley."

THE PEOPLE CALLED METHODISTS.

There can be little doubt that the Reformation of the sixteenth century was produced by the corruption in Church and State, caused to a large extent by the drinking habits of priests and people; so the general corruption of morals and manners of the eighteenth century, largely arising from the use of intoxicating liquors, gave birth to the organisation of the people called Methodists. It is a lamentable fact that few writers of these times recognise the important part played by alcoholic liquors in the demoralisation of nations, or the action of personal abstinence in regaining that sober character which is as necessary to the nation as to the individual. John Wesley was fully alive to the evils attending so-called moderate drinking, and he laid down the principle of total abstinence for preacher and member alike. His disciplinary rules are of the plainest description, "so that a wayfaring man though a fool need not err therein." Here are two: "Let no preacher drink on any pretence," and "Let the preacher warn every society that none who is guilty therein can remain with us." It is very regrettable

that so many of the professed followers of John Wesley have failed to practice the life of abstinence he so strongly recommended. *The Wesleyan Methodist Magazine* in an article states, as far back as 1836 : "It is our settled conviction that more of our ministers and members have been degraded by the sin of intemperance than by any other. We verily believe that this single sin is destroying more souls than all the ministers in Britain are instrumental in saving." Yet notwithstanding the drinking Methodists of the past and present, the role of Wesleyan Methodist preachers and members have thousands of honoured names, whose adherence to Wesley's rule of total abstinence enabled them the better to spread the doctrine of the body to which they belonged. In 1908 the connexion consisted of 2,695 ministers, 20,409 local preachers, 551,876 members, 134,787 officers and teachers in Sunday Schools, and 1,016,128 scholars, with 8,999 Churches and 7,922 School buildings. Throughout the world the Methodist bodies numbered in 1908, 52,540 ministers, 103,691 local preachers, 8,592,000 members, 837,192 officers and teachers in Sunday Schools, and 7,025,100 scholars. There are no less than 96,466 Churches and 84,459 School buildings. Led by Sir Robert Perks, M.P., a total abstainer, the opening of the twentieth century was celebrated by the raising of a One Million Guinea Fund for the purpose of extending the principles of the denomination, and £50,000 was set aside for "furthering the Temperance Cause." Thus from a very small beginning has grown up this mighty organisation, and its teetotal ministers and laymen have taken no mean or insignificant part in its great success.

Sayings of John Wesley.

Considering the great growth of Methodism, it is well to remember its founder's strong testimony in favour of total abstinence. In many of his addresses and in his writings John Wesley makes pointed reference to the use of intoxicating liquors and their public sale. Could any words be stronger than the following: "You see the wine when it sparkles in the cup, and are going to drink it. I say there is poison in it, and therefore beg you to throw it away. If you add it is not poison to me, though it be to others,

then I say, throw it away for thy brother's sake, lest thou embolden him to drink also. Why should thy strength occasion thy weak brother to perish, for whom Christ died? . . . . Touch no spirituous liquors, no drams of any kind. Strong, and more especially spirituous liquors, are a certain though slow poison, nothing conduces more to health than abstinence. . . . . Have we not reason to believe that little less than half the corn produced in the Kingdom is consumed, not by so harmless a way as throwing it into the sea, but by converting it into deadly poison—poison that naturally destroys not only the strength of life, but also the morals of our countrymen." In his celebrated sermon on the use of money his views are most vigorously stated as follows: "Neither may we gain by hurting our neighbour in his body; therefore we may not sell him anything which tends to impair health. Such is eminently all that liquid fire commonly called drams, or spiritous liquors. It is true these may have a place in medicine (although there would rarely be any occasion for them, were it not for the unskilfulness of the practitioner); therefore such as prepare them only for this end may keep their conscience clear. But who are they who prepare them only for this end? Do you know ten such distillers in England? Then excuse these. But all who sell them in the common way, to any that will buy, are poisoners general; they murder His Majesty's subjects wholesale; neither does their eye pity nor spare. They drive them to Hell like sheep: and what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them. Blood, blood is there; the foundations, the floors, the walls, the roof are stained with blood. And canst thou hope, O man of blood; though thou art 'clothed in scarlet and fine linen and farest sumptuously every day' —canst thou hope to deliver down the fields of blood to the third generations? Not so; for there is a God in Heaven; therefore, thy name shall be rooted out, like as those whom thou hast destroyed body and soul; thy memorial shall perish with thee." At another time he declared: "It is amazing that the preparing or selling of these poisons should be permitted. I will not say in any Christian country, but in any civilised state." Strong sayings these from a strong man and a safe leader of his fellow men.

CHAPTER V.

RELIGIOUS REFORMERS (*Continued*).

The Wesleyan Methodists at the time of John Wesley's death in 1791 had become a great organisation, having over 90,000 members. They were, however, only a branch of the Church of England. The principles and government laid down by Wesley, though considered by many to be the order and harmony needed in Church policy, were nevertheless strongly opposed by a number of enthusiastic Methodists.

Alexander Kilham.

The first controversy may be said to have originated with Alexander Kilham, a personal abstainer who claims, with Wesley, Epworth as the place of his birth. While Wesley had always been opposed to a severance from the Church of England, Kilham was a thorough non-conformist. He did not believe in Methodists being satisfied with lay preachers and having to attend the Parish Church for baptism and the Lord's Supper. He therefore advocated in the strongest possible manner the formation of a Methodist Ministry, with full power to administer all Sacraments, and that laymen should be eligible for election to all the governing bodies of the organisation. After much controversy the Conference decided upon establishing a Ministry of its own, but rejected the proposal in favour of lay representation. By his subsequent action and advocacy, Alexander Kilham, roused the opposition of the Methodist authorities, so that in 1797 he was expelled from the body. The expulsion of Alexander Kilham by the Methodists, like the treatment of John Wesley by the Church of England, did not stop his preaching. He denounced in the strongest language the evils of his time: drinking, gambling and other vices, and by these means gathered around him a few men and women of like spirit, the result being that within a very few years

a new organisation sprang into being under the name of the Methodist New Connexion. It is to be regretted that Kilham only lived about twelve months after the formation of this new body, but he enrolled William Thorn and others, inoculating them with the principles he advocated, and thus leaving behind him earnest and enthusiastic friends to carry on the work he so thoroughly began. Some of these were strong advocates of personal abstinence, because of the sin of intemperance. Alexander Kilham left his mark for good not only upon the New Connexion, but upon the older body and Methodism in general.

Division and Reunion of Methodists.

The expulsion of Alexander Kilham from the Wesleyan body led, as we have seen, to the formation of the Methodist New Connexion in 1797. At the commencement of this new body only seven preachers and a few hundred members were recorded, but these few reformers laid down in plain and simple language the great principles upon which they built their organisation: 1st, "The right of the people to hold their public religious worship at such hours as are most convenient, without being restricted to the mere interval of the hours appointed for service in the established Church." 2nd, "The right of the people to receive the ordinance of baptism and the Lord's Supper from the hands of their own ministers and in their own places of worship." 3rd, "The right of the people to a representation in the district meetings and in the annual Conference, and thereby to participate in the government of the community and in the appropriation of its funds." Alexander Kilham's name stands first on the list of preachers, with William Thorn second. The organisation thus formed was ever true to the principle of total abstinence, although it greatly suffered by many of its ministers and members becoming addicted to taking intoxicating liquors. It is a noteworthy fact that this body was the first religious organisation to undertake total abstinence work among its members and the general public. Another division in Methodism took place in 1815 which led to the formation of the Bible Christian (Methodist) Connexion. In 1849—the Centenary year—two other unfortunate divi-

sions took place, which led to the organising of the Methodist Reformers, and the New Methodist Association. These Reformers urged among other things "Temperance Reform," but Methodism had so far deteriorated that "Few Methodist ministers were then abstainers, fewer were temperance workers, and the Conference of 1841 had forbidden the holding of teetotal meetings in its chapels." In 1857 the Wesleyan Association and the Wesleyan Reformers were united under the name of "The United Methodist Free Churches..' The leaders of each of these societies, like the Rev. S. Dunn (1797-1882), Rev. J. Everett (1784-1872), and the Rev. W. Griffith (1806-1883), were total abstainers, and some of them became earnest workers in the temperance cause. To the united body belongs the honour of being the first religious denomination in Great Britain to designate one of its ministers to the special work of promoting total abstinence within the bounds of the Connexion. It is reported that fully 90 per cent. of the ministers of each of these three Methodist bodies are to-day total abstainers and that practically every one of their churches have for many years used unfermented wine at the Sacraments. These three Societies were amalgamated in 1907 under the title of "The United Methodist Church," and among the many important events of the union was a declaration in favour of total abstinence and legislative action against the liquor traffic. The United Methodist Church in 1908 numbered 880 ministers, 6,217 local preachers, 188,854 members, 43,018 Sunday School teachers, 324,780 Sunday School scholars, 3,117 Church and 2,413 School buildings.

Hugh Bourne and William Clowes.

Two of the most remarkable men of the early Methodists were Hugh Bourne and William Clowes. The former was born at Fordhays, Staffordshire, in 1772, and the latter at Burslem in 1780. Both were poor, although Josiah Wedgwood, the celebrated potter, was an uncle of Clowes. Hugh Bourne was a steady young man working as a carpenter in and about the coal-mines and iron-works of Staffordshire. William Clowes, however, was a young man of dissipated habits, owing to which he had to leave his uncle's works and seek employment in other fields of industry. Both of these

men were attracted to the Wesleyan Methodists, and eventually became members and preachers in that body. Their special work seems to have been amongst the poorer and more dissipated portion of the community. While Bourne had practically never been a drinker, Clowes had abandoned his drinking habits on joining the Methodists. Circumstances threw these two men together. They both thoroughly believed in going to the people with the Gospel message, therefore most of their meetings were held in the open air. They not only preached Christ, but a better and purer living of the life that now is, the giving up of all that would draw them downward, including, of course, intoxicating liquors. Having read of the wonderful success of the American Camp Meetings, these two men and their associates determined to hold such a gathering on Mow Cop, or Congleton Edge, an elevation of millstone grit, separating Staffordshire from Cheshire, a bleak barren spot to hold such a gathering, and quite unlike the camp-grounds of the United States. The first meeting took place on Sunday, May 31st, 1807, and was attended by enormous crowds of people. Preaching went on for hours and wonderful results followed. Drunkards were re-claimed, and testified to the saving power of the Gospel of Jesus Christ. Other meetings followed with similar results. The regular ministers of the Wesleyans did not approve of these proceedings, and they brought the matter before the next annual Conference, with the result that the following minute was adopted: "It is our judgment that even supposing such meetings to be allowed in America, they are highly improper in England and likely to be productive of considerable mischief. and we therefore disclaim all connection with them." This had the effect of preventing many from continuing in the work, but it had no effect upon Hugh Bourne and William Clowes. These two men persevered with the meetings and great success followed their labours. The superintendent minister of their circuit therefore brought the matter before the district meeting, and in June, 1808, Hugh Bourne was expelled from the Connexion, "For violating Methodist law." At the same time William Clowes had his name removed from the plan. Both men were therefore placed outside the denomination for attempting to win the people to lives of sobriety and Christianity. Through a long life, both these men held fast to the principles they had

adopted. In his last illness, when he thought some alcohol was being given to him, Hugh Bourne exclaimed: "My name is Hugh Bourne. I am a teetotaler from all intoxicating liquors. No rum, no gin, no brandy for me, or anything like it." Hugh Bourne died in 1852, aged 82, and William Clowes passed away in 1851, aged 71. Brave, true men to the last.

THE PRIMITIVE METHODISTS.

The Primitive Methodist Connexion had its origin from the expulsion of Hugh Bourne and William Clowes from the Wesleyan body. A society of ten members was first established in 1808, and the open-air mission work of these two men was continued. Drunkards and other were re-claimed, and many of these became preachers and speakers for Christ and Sobriety. In 1811 a general meeting was held, when it was found that the ten had grown to over two hundred, and it was determined to build a chapel in which to worship. It was also resolved at this meeting to call themselves Primitive Methodists. Great enthusiasm was manifested for the cause, and the work grew and spread to many other districts, with the result that a general conference was decided upon. This gathering was held at Hull in May, 1820, when the number of members reported was 7,842 in 8 circuits, there being at this time 48 travelling preachers and 277 local preachers. In 1908, one hundred years after the expulsion of Bourne and Clowes, the Connexion reported at its annual Conference, 1,156 travelling preachers, 16,189 local preachers, 212,284 members, 59,558 officers and Sunday School teachers, with 465,726 scholars. They also reported 5,136 Church and 4,150 School buildings. From the first, and especially after the establishing of Temperance Societies in the early thirties of the nineteenth century, the Primitive Methodists were warm friends and supporters of the total abstinence movement. In later years the Conference has been most outspoken in support of the policy of the United Kingdom Alliance for the Prohibition of the Liquor Traffic. The first minister to identify himself with the teetotal movement, when it was started in the town of Preston by the ever-to-be-remembered Joseph Livesey, was the Rev. Samuel Smith, who was then the local Primitive

Methodist minister in that town. Among others who rendered most invaluable help at this early stage in the modern teetotal movement, were the brothers William and Samuel Antliff; both very able preachers who afterwards became Doctors of Divinity, and leaders in the Connexion. When the father of these two men signed the pledge, he was asked, "How long will you abstain from intoxicating liquors?" to which he replied, "For 999 years." The sons followed their father's example and remained true to their pledge to the end of life. The Rev. George Lamb was another noted Methodist preacher of his day, and he has left this declaration: "As a minister of the Gospel of Christ, I consider it my duty to make use of every effort that is calculated to promote the spiritual and temporal welfare of the people in my charge. I therefore stand forward to give the influence of my example as a pledged and practical advocate of the cause of total abstinence." Among the many other Primitive Methodist ministers who rendered great assistance in the early days of the temperance movement may be named the following: The Revs. J. A. Buston, Henry Phillips, Thomas Jackson, Joseph Spoors, William Clemitson, William Lester, and others. These men were ever ready to take their part in the fight against the liquor traffic, and did much to win thousands from a life of drunkenness and vice, to one of sobriety and Christianity.

CHAPTER VI.

ROMAN CATHOLICS.

From the very earliest days of the Roman Catholic Church until the present time, some of the choicest and most gifted men have been total abstainers. The records of the men are unmistakable, they stand out as bright gems throughout the ages when drinking and drunkenness and other vices were the ruling passion of the people. Much controversy has taken place round the words "temperance" and "abstinence," but there can be little misunderstanding of what the Fathers of the Church meant in their strong denunciations of strong drink. Josephus, the famous Jewish historian, in his well-known judgment before Darius, 37 A.D., gives this indictment against the use of wine: "It deceives the minds of those who drink it, reduces the king to the level of the orphan and the ignorant, lifts up the slave to the boldness of the freeman, makes the poor man fancy himself rich, transforms and deforms the souls of men into whom it gets, makes them forget their sorrows and calamities, the obligations they owe to others and their duties to commanders and rulers; arms them against those that are dearest, and when they are become sober and have slept off their wine during the night, they arise without knowing what they did or suffered in their cups. I take these for proofs of power, and see in these effects that wine is the most potent and violent of all things." He also said: "The priests that were without any blemish, went up to the altar clothed in clean and fine linen. They abstained from wine chiefly out of fear lest they should transgress some of the Divine commands." The Apostle James, of Jerusalem, was an abstainer, and Baronius says several, if not all, the Apostles, were total abstainers. The great Athanasius, 325 A.D., says: "He who doubts as to the influence of wine drinking on himself or others, should abstain from its use." Basil, the Bishop of Cappadocia, 370 A.D., declares: "It is fitting that

ministers of the New Covenant should also abstain from wine"; and again, "Rulers do not drink wine—we likewise who are rulers to the people, should not yield in the least to vice." St. Augustine, 400 A.D., in his "Morals of the Church," says: "It is clear for what end we should abstain —to check indulgence, which in this sort of drink, goes the length of creating drunkenness." These teetotal monks we are told lived to very great ages, and "their usual food was bread and water."

FATHER MATHEW.

Theobald Mathew, a Roman Catholic Priest, and so well known and esteemed by all sections of the community, as "The Apostle of Temperance," was born at Thomastown, Tipperary, Ireland, on October 10th, 1790. He was one of a very large family, and in his youth was noted for "his kindness, gentleness and unselfishness, his sweet and cheerful gravity, his tender compassion for the poor, the lame, the blind, and the sick." His mother was most anxious that one of her sons should be given to the Church, but all seemed bent upon a secular career. One day while at dinner she suddenly exclaimed, "It is most unfortunate! I have nine sons and not one of them to be a priest!" The boys were silent, but after a few minutes' consideration, Theobald arose from his seat and said with a voice full of emotion, "Mother, don't be uneasy, I will be a priest." His mother was so delighted that she folded him in her arms, showing her pleasure in kisses and blessings. From that time Theobald Mathew was looked upon as dedicated to the Church, and was educated accordingly. Having concluded his studies at Maynooth, he was ordained in Dublin on Easter Sunday, 1814. From this time onward Father Mathew gave himself entirely to the Church and the needs of his people. The temperance movement in Ireland may be said to have begun in the year 1829 when a letter appeared in the *Dublin Morning Post*, entitled "The National Evils of Intemperance and Waste of Human Life." This letter was signed "Pro Patria," and caused a considerable amount of discussion. Shortly after this the Rev. Dr. John Edgar, and other Protestant ministers took the matter up, and some few organisations were established to attempt to counteract the

evils of intemperance. The fact that Protestants were at the head of the movement roused considerable opposition, some even declaring that the efforts on behalf of temperance were only "a means to entangle Catholics in their Protestant Societies." Owing to this the cause spread very slowly. William Martin, a Quaker living in Cork, where Father Mathew was doing priestly work, often met him in the streets, and as often urged him to help the temperance cause. "O, Theobald Mathew," he would say, "if thou would but take the cause in hand, thou could do such good to these poor creatures." But Father Mathew was so full of Church work that he felt for a considerable time that he could not undertake any new duties.

Father Mathew Takes The Pledge.

The evils of the liquor traffic and the continued pressing of William Martin at last aroused Father Mathew to consider the question, and in earnest prayer, on his knees before God he sought for guidance, until he felt convinced that he must take the matter in hand. Early in April, 1838, having come to this determination, he sent for William Martin, and together these two good men planned for the organisation of a Temperance Society for the city of Cork. Mr. John Francis Maguire, M.P., says: "When it became known through the city that Father Mathew had taken this important step, some applauded him and said that it was in keeping with his other good works; but a much larger number ridiculed the notion of his joining the 'fanatics.' Those who were inclined to take a lenient view of his folly said he had lost his usual good sense, or attributed his conduct partly to a momentary impulse. Many of his friends were disgusted at what they regarded as an unaccountable freak, or at the best, pitiable weakness." His reply to all these people was summed up in his address as chairman of the first temperance meeting he attended. "If," said Father Mathew, "through any humble instrumentality of mine, I can do good to any fellow-creature and give glory to God, I feel I am bound, as a minister of the Gospel, to throw all personal considerations aside, and give a helping hand. Indeed, if only one poor soul could be rescued from destruction by what we are now attempting,

it would be giving glory to God, and well worth all the trouble we are taking. No person in health has any need of intoxicating liquors. My dear friends, you don't need them, nor do I require them; neither do I take them." Then advancing to the front of the platform, he took up his pen, and exclaimed "Here goes, in the name of God!" and signed the teetotal pledge.

Father Mathew's Great Crusade.

No sooner had Father Mathew signed the pledge, than a most extraordinary demand arose for his services. His home was besieged with people wishing to take the pledge, while his services for the platform and the pulpit became enormous. In three months he had administered the pledge to over 25,000 persons. This was increased in five months to 131,000, and before the end of 1838 to over 150,000. The movement excited the greatest interest both far and near. Mr. Maguire says: "The numbers in the prisoner's dock in the City Police Court were steadily diminishing week by week; masters and employers expressed their satisfaction at the improved conduct of their servants and workpeople; the attendance of children at school became more and more regular and continuous as their parents became sober and self-respecting; and the appearance of the people generally was marked by an air of comfort which they had not previously exhibited. If the trade of the publican was lessened, which it undoubtedly was, those who dealt in necessaries and humble luxuries were correspondingly benefited." Though his temperance work enormously increased, Father Mathew did not neglect his Church work, for it is stated that "He gave strict attention to his clerical duties." For a time he refused the many invitations which poured in upon him from adjoining counties, but the evils of drink becoming better known to him, and the great need for more effective efforts to stem the curse, at last drove him to consent to go forth on what proved to be his life's work. His first mission was at Limerick. Here such enormous crowds attended that the military had to be brought out to assist the police in dealing with the great mass of people. In four days no less than 150,000 persons took the pledge, and within a very short time the same remarkable success attended the

missions held in all the cities and towns throughout Ireland. High and low, rich and poor, flocked to hear Father Mathew, until by June, 1840, it is recorded that the number of pledged abstainers in Ireland had grown to over 2,000,000 and still the mighty Crusade proceeded.

Results of the Crusade.

The results were soon apparent, for Lord Ebrington, the Lord Lieutenant of Ireland in a Proclamation issued in July, 1840, said: "To the benefit which the temperance pledge has conferred upon Ireland, in the improved habits of the people, and the diminution of outrage, his Excellency bears a willing and grateful testimony;" and Lord Morpeth, the Irish Secretary, referring to the special work of Father Mathew, said: "Considering this pure and lofty renovation of a nation's virtue, is there anything which seems too large to hope for, or too bright to realise!" The beneficient work of Father Mathew was too good to be confined to Ireland, so that after urgent appeals, he consented to visit Scotland, and in 1842 he visited Glasgow and other Scottish cities and towns. The same remarkable success followed his labours. Hundreds of thousands of people took the pledge, thus reducing the crime and other evils of the liquor traffic, and at the same time diverting the money into useful channels to the benefit of trade and commerce. In 1843 he extended his mission to England, from which it is computed that over 600,000, many of whom were drunkards, took the pledge. Father Mathew had his campaign in England shortened by the growing distress in Ireland; this distress continued until the terrible Famine of 1845, when the self-denying labour of Father Mathew and others did so much to alleviate the sufferings of the people. The frightful Plague of 1847 followed, "when the very atmosphere was charged with sorrow and suffering and death." This was met by Father Mathew with heroic efforts. These pages in the life of this brave and self-denying Priest will never be forgotten by an ever-grateful people. Early in 1849 he accepted an invitation to visit America, staying in that country until December, 1851. During this time, he held many missions in the large centres of population, and administered the pledge to fully 1,000,000 persons. His

health having broken down under the great strain, for some time he was unable to continue his good work. Up to this it is stated that fully 6,000,000 of people had taken the total abstinence pledge from the hands of Father Mathew. He returned to Ireland and continued his labours on behalf of the cause he loved so much. He found, however, that the liquor trade still flourished, so that much of his good work was undone. No wonder he wrote to the Secretary of the United Kingdom Alliance in February, 1853: "My labours, with the Divine aid, were attended with partial success. The efforts of individuals, however zealous, are not equal to the mighty task. The United Kingdom Alliance strikes at the very root of the evil. I trust in God the associated efforts of the many good and benevolent men will effectually crush a monster gorged with human gore." The fortune bequeathed to him by his family was all expended in his promotion of the temperance cause, so that to save him from poverty, and as a recognition of his national work, Queen Victoria granted him a pension of £300 from the Civil List, so that his last days, when severe illness incapacitated him from continuing his good work, were free from anxiety and distress. He passed away on December 8th, 1856, in the 66th year of his age. A Statue by Mr. Foley, was erected in the City of Cork in 1864 to commemorate the successful labours of the faithful leader of temperance.

CARDINAL MANNING.

Henry Edward Manning was born at Totteridge, Herts., on July 15th, 1808, and was the son of William Manning, M.P., and Governor of the Bank of England. He was educated at Harrow and Balliol College, Oxford. He was president of the Union, went into the Colonial Office, but subsequently returned to Oxford and obtained a fellowship at Merton in 1832 and was ordained in the Church of England the same year. In 1834 he became the Rector of Lavington, Sussex. Six years later he was made Archdeacon of Chichester, and in 1842 Select Preacher at Oxford. In 1849 the British Privy Council reversed the judgment of the Court of Arches in the celebrated Gorham case, holding that the doctrine of Baptismal Regeneration was an open question in the Church of England. Dr. Manning and four-

teen other Clergymen protested against this decision. In the following year he left the Church of England and entered the Church of Rome. He spent some time studying in Rome and was ordained a priest in 1857, being appointed first to the Rectorship of St. Helen's, and afterwards to that of St. Mary's, Bayswater. On the death of Cardinal Wiseman in 1865, he was promoted to the Archbishopric of Westminster, and in 1876 was created a Cardinal. Shortly after being made Archbishop, Dr. Manning appointed a Committee of the members of the Roman Catholic Church to consider and report on the liquor question, and the best means of fighting the evil. The Committee reported "in favour of forming a society, pledging the members to various restrictions in the use of intoxicants, and recommending abstinence to those who had been led astray by them." This report at the time was considered a great advance upon anything of its kind for many years. Two years later, after addressing a great meeting of working people, and urging them to take the pledge, Archbishop Manning became convinced of the incongruity of asking others to do what he himself had not done; he therefore signed the total abstinence pledge and remained a teetotaler until the very end of a most strenuous life, repeatedly bearing testimony to the safety of the course he had taken, and the great benefit to his health and work. He did not confine his advocacy of total abstinence to his own Church, but many temperance platforms throughout the country saw his venerable face, and heard his clear, pleasant voice on behalf of the movement he loved so well. He often declared: "Nothing I have ever done has given me so much satisfaction as my connection with the temperance cause." In 1885 he was a most valued member of the Royal Commission on the Housing of the Poor, and in 1886 of the Royal Commission on Education. In the great Dock Strike in London, in 1889, Cardinal Manning contributed greatly to the settlement of the dispute. On many occasions the Cardinal issued Pastorals to his people urging them not to enter public-houses at Christmas and other festive seasons, and in the struggle against compensation being paid to the brewers and liquor sellers of England he spoke and wrote strongly against such a proposal. He died on January 14th, 1892, at the ripe age of 84.

THE CATHOLIC TOTAL ABSTINENCE LEAGUE OF THE CROSS.

In 1873 Cardinal Manning, feeling the great need of an organisation to further the question of total abstinence within the ranks of the members of the Roman Catholic Church, took up the work, in London, of the Catholic Total Abstinence League of the Cross, which had been founded the previous year (February 29th, 1872) by Father Nugent in Liverpool. The Society now has branches throughout the British Isles, the Colonies, the United States, and in many other parts of the world, while its membership now numbers fully 50,000. The Catholic Total Abstinence Society of America has a membership of over 65,000. The purpose of these societies is to unite Catholics, both clergy and laity, in a holy warfare against intemperance, thereby raising the religious, social and domestic state of the Catholic people. The pledge is sound and thorough-going, and is as follows: "I promise to you, Reverend Father, and the League of the Cross, by the help of God's grace, to abstain from all intoxicating drinks, and to discourage their use as far as possible." The League secured the approbation of Pope Pius IX. in 1878, Pope Leo XIII. in 1886, and Pope Pius X. in 1904. Cardinal Manning was president of the League of the Cross from its formation until his death. Under his inspiration many successful demonstrations were held at the Crystal Palace, London, and other places. For one of these gatherings, the following beautiful hymn was composed by the Cardinal, and sung by the assembled thousands of people:—

"I promise Thee, sweet Lord, that I will never cloud the light
Which shines from Thee within my soul and makes my reason bright.
Nor ever will I lose the power to serve Thee by my will,
Which Thou has set within my heart, Thy precepts to fulfil.
O, let me drink as Adam drank, before from Thee he fell;
O, let me drink as Thou, dear Lord, when faint by Sychar's well.
That from my childhood, pure from sin of drink and drunken strife,
By the clear fountains I may rest of everlasting life."

CHAPTER VII.

ROMAN CATHOLICS *(continued).*

Many movements on the part of Roman Catholic Priests and Laymen led up to the formation of the League of the Cross, including the Society organised in 1837, almost simultaneously with the advent of Teetotalism, at Chelsea by Father Sisk, and in the East of London by Father Ecuyer. The work of these Societies has been largely carried on amongst the members of the Roman Catholics, and therefore has not loomed to any great extent in the eyes of the general public. The following, however, have been active in the greater life of the nation :—

THE REV. MONSIGNOR NUGENT.

James Nugent, better known as Father Nugent, was born in Liverpool on March 3rd, 1822. He was educated at St. Cuthbert's College, Ushaw, Durham, and afterwards at the English College in Rome. He was ordained priest in 1847 in the St. Nicholas Pro-Cathedral, Liverpool, which became the sphere of his first labours. After short stays at Wigan and Blackburn, he returned to Liverpool and founded the Church and Schools of St. Philip in Hope Street, and was largely instrumental in the establishment of Notre Dame Training College, Mount Pleasant. After the passing into law of the "Prisons Ministers' Act" he was appointed the first Catholic chaplain to Walton Prison and the Borough Gaol. He was a born organiser, and Liverpool and the Church to which he belonged are all the sweeter and better from the life he lived and the work he did. In February, 1872, Father Nugent established in Liverpool the Catholic Total Abstinence League, a large number of working men being members. He himself, as their leader, took the total abstinence pledge, to which he strictly adhered throughout his life. His first lecture was delivered from the subject,

"Drink, the Destroyer," showing the evils of intoxicating liquors to the individual, the home and the nation. Having taken up the temperance question, he threw himself into the movement with great enthusiasm, working in the slums of Liverpool, seeing much of the seamy side of life, and rescuing many from the very lowest depths of misery and degradation. He was a philanthropist of a high order. He established the Boys' Refuge—a home for waifs and strays—in St. Anne Street, a Women's Shelter and Night Refuge in Bevington Bush, and a House of Providence for fallen women at West Dingle, each of these institutions being a power for good in the drink-cursed city of Liverpool, so long known at the "Black Spot on the Mersey." Under Father Nugent's guidance some hundreds of people from the famine districts from the West of Ireland were enabled to emigrate and find comfortable homes in the Western States of America. Throughout a long and successful career he laboured in his native city amongst all creeds, by whom he was held in the highest esteem. The fact that he often spoke on Nonconformist platforms and that his bosom friends were such men as the Rev. Charles Garrett, the Rev. Hugh Stowell Brown, and "Ian Maclaren" (Dr. John Watson), indicates that he was a man of wide views. Sectarian differences were unknown to him where he could be of service to his fellow men, and there can be little doubt that this spirit of tolerance was greatly fostered and encouraged by means of the temperance movement. In recognition of his great work Pope Leo XIII. raised him to the position of "Domestic Prelate," with the title of "Right Rev. Monsignor." His death, which occurred on June 27th, 1905, witnessed the largest and most remarkable funeral ever seen in the city of Liverpool, and the citizens, irrespective of creed, united in perpetuating his memory by the erection of his statue in St. John's Garden and the hanging of his portrait in oils in the Liverpool Art Gallery.

Father Nugent's strong opinion.

The utterances of Father Nugent on total abstinence, local veto, and prohibition, were unmistakable and convincing. In 1872 he said: "I have so thoroughly identified myself with the temperance movement, from the daily conviction

that pressed itself upon me through my duties, that it would be cowardice if I failed to answer the call for help in so important a good work." He was often asked, "Would you deprive the poor man of his beer," to which he would reply, "Yes." But then would come the statement, "That is one law for the poor man and another for the rich," to which Father Nugent replied, "You cannot compare the effects of the liquor traffic, as it exists in our large towns, in contrasting the rich man with the poor man. The rich man's children were not cast upon the streets, or deprived of bread. But the poor man once indulging in this fatal habit was dragged down, and with him his wife and family and all that belonged to him. I would not only deprive the poor man of his beer but the 'better half' of the poor man and the children as well. The multiplied temptations that surround the homes of the poor man led many wives into temptation, and when this was unhappily the case she lost fidelity and purity, and fell into moral and social degradation. In my opinion, if the working classes had an opportunity of expressing themselves as to whether they would have public-houses in the centre of their dwellings, the public would soon see wiped away, in a large degree, the stigma which rested upon us as a nation on account of our drinking habits. In America there is a strong public opinion both against drinking and the liquor traffic; and as regards my own Church, the men engaged in the sale of intoxicating liquors in that country were looked upon as *ex lege*." He often declared that he was determined to persevere with temperance work while God gave him life and strength, so as "to create amongst his people a very strong opinion, founded upon a religious basis, against the drinking habits of the people." He had a high opinion of the poor, and even faith in the reclamation of the criminal class. Many of the latter he was instrumental in helping to ways of earning an honest living. He had a great love for the slum children and did much for their welfare. "When I first went to the prison," he once said, "I found that the neglected children were the raw material from which criminals were manufactured. In the boys and girls in the gutter you have talent which would fit them for any position, if it were only properly cultivated." He trained many of these people to become useful citizens, and when he

established the *Catholic Times* and the *Catholic Fireside*, some of the members of the literary staff, as well as several in the printing department, had been picked up from the street by this good man, who could discern the soul of good even in things evil.

THE REV. FATHER HAYS.

Francis Hays was born in Liverpool in 1865. First destined for the legal profession in London, he was so moved on witnessing the squalid misery and wretchedness of the masses in the slums and the terrible sufferings of multitudes of children, that he felt called to higher service and was induced by his friend, Cardinal Manning, to enter the Roman Catholic priesthood, to which he was ordained at St. Barnabas Cathedral, Nottingham. When quite a young man he occupied the position of parish priest and rector of the Roman Catholic Churches at West Bridgford (which he founded in 1897), Holyrood Market Rasen, and Barrow-with-Sileby, Leicestershire. He has devoted many years to spiritual and philanthropic work amongst the people in the large cities and towns of Great Britain. In 1896 he founded the World's Catholic Temperance Crusade of the Cross with the warm approval of the Cardinal Primate of All Ireland and Cardinal Vaughan of London—also a Temperance Guild for Catholic children, who take the pledge to the age of 25 years. These works have now been taken up in nearly every country in the English-speaking world. From 1896 to 1909 over 325,000 persons of all creeds and classes have become disciples by taking from Father Hays the Christian resolution to abstain from all alcoholic liquors, "For God's glory and the extension of His Kingdom on the earth, as an example to others and for their own personal safety and sanctification." Pope Leo XIII. in 1900 styled him "The True Apostle of Temperance," and in 1903 the present Pope Pius X. evinced his personal esteem and affectionate regard for Father Hays by bestowing upon him his highest commendation and Apostolic benediction, saying he took "the deepest interest" in "this noble work," and hoped it would "spread everywhere." Father Hays has twice travelled around the world, visiting, in addition to the European countries, the United States, Canada, South Africa, Australia, China,

Japan, New Zealand, etc., etc. In Melbourne, where his Australasian crusade was opened at St. Patrick's Cathedral in the presence of over six thousand persons, he was publicly welcomed by the Right Hon. the Premier; whilst at Wellington the Prime Minister of New Zealand received him at the Government Buildings, and accorded him the honour in Parliament of a seat next the Speaker of the House. The Chief Justice of the Dominion gave a reception in his honour, thus showing the way his work is appreciated by those who know the source of crime and other evils of society, and their true remedy. The work of Father Hays has been on the very broadest and highest lines of Christian citizenship and amongst all creeds. The success of his career is ascribed by his biographer (W. L. Bowditch, M.A.) to "his deep knowledge and experience of human life, gained by his world-wide travels, his heart-felt sympathy and charity and his singleness of purpose and profound humility." A life of self-sacrifice amidst the storm and stress of physical suffering, and in face of countless difficulties caused a complete breakdown in health in 1909, but he is still as fervent as ever in every good cause for the liberty and progress of God's people, especially on behalf of the total abstinence movement, the principle of which he has so thoroughly carried out in his own life, and so earnestly urged others to do the same.

Archbishop Ireland.

John Ireland is a native of Kilkenny, Ireland, where he was born in 1838. He studied for the priesthood in France and was ordained in 1861. A man marked out by his talents from the beginning, he passed through some of the most arduous campaigning of the Civil War of America as chaplain to the 5th Minnesota Regiment. For some years he was Rector of the Cathedral of St. Paul, Minnesota. Seeing the terrible evils of drinking, he took the total abstinence pledge as a young priest, and has for over thirty years worked by word and example for this cause. He was made Archbishop of St. Paul in 1888, and is one of the most fearless, liberal-minded and most widely known Archbishops in the world. His influence on the life of the American people extends from the Atlantic to the Pacific, and in that country his name stands

for all the causes and ideals that elevate a nation. He was one of the prime movers in the great Plenary Council of Baltimore, which declared "liquor-selling an unholy traffic," and which exhorted all Catholic people to seek a more becoming way of earning a livelihood. In 1887 Pope Leo XIII. conferred a special blessing on his temperance work and sent him a letter of congratulation on its success. Archbishop Ireland does not confine his great effort on behalf of total abstinence to his own people, but often gives temperance addresses in the churches of other denominations. His wide views and fearless, outspoken utterances command universal admiration, and are doing much to clear the liquor traffic from the commerce of the world. At present over 40,000,000 of the people of the American Continent—nearly half the entire population, and covering nearly two-thirds of the area of that great country—have no legalised sale of alcoholic liquors. In an address to the World's Temperance Congress held in Chicago in 1893, he said: "What are we coming to?—we may well ask; indeed, in wonderment. Is it possible that this nation—for the life and preservation of which we have made so many sacrifices—is to be dominated and ruled by the abbetors of intemperance? They besiege the municipal halls, our State and National Legislature; they make no secret about it; they have their organisations in every city and village and throughout every township in the land. They collect immense sums of money for the purpose of fortifying their powers. They control our elections. Is it not true to-day in free America, in the country of liberty par excellence, that the candidate for office and public favour is compelled, if he wishes to succeed, to come to worship at the shrine of vile whisky and vile wine. Their trade is to create an appetite for this hellish drink, for every appetite in man or child created is a new opening for their wares, a new source of worldly fortune for them. All this has to be changed, the people must be roused against the evil. I believe there are in America, millions of people, who if the facts of the national degradation through intemperance were brought home to them, would arise as the Americans once arose when the Republic was in danger and say, 'We bared our breasts for the battle, we died for the country, and this infernal damnation of drink must cease? What of the methods of bringing this about? I

may have myself, my own special ideas, my own methods, but I have made this rule in my temperance work, never to speak an unkind word of other methods. As a matter of fact we need all methods. We need moral suasion, of course, for without moral suasion laws are of no account. We need laws, because they are the expression of the moral and intellectual convictions of the soul, and we need laws, not that laws can create virtue of themselves, but to ward off the fatal hand of the enemy of individual and social virtue. We need laws against the liquor interest who meet in secret conclave for the purpose of corrupting our legislation, and when legislation has been passed will meet together and say, these laws shall not be observed. Now if we are united and go forth with the resolve to live in cordial amiability as well as we can, and to deal, each and every one, the heaviest blows we can against alcohol, immense results will soon be obtained." Under such leadership there can be no wonder at the great success of the temperance reformers of America.

A Host of Roman Catholic Witnesses.

Amongst many other members of the Roman Catholic Church who have been noted for their good work and have been friends and supporters of the cause of total abstinence and exponents of its principles, the following readily occur to one's mind :—

Henry Stuart, Cardinal of Rome and Duke of York. The second son of James Stuart, known as "The Pretender," who was born at Rome in 1725, and made Cardinal by Pope Benedict XIV. in 1747. This studious and well informed prince and sincerely pious prelate did much by his life-practices and his writings to combat the vice of drunkenness and to promote temperance. Archbishop Keane, of Dubuque, Iowa, U.S.A., was born in the little town of Ballyshannon, Co. Donegal, Ireland, in 1839. His father and mother were both total abstainers, and at the early age of seven young Keane took the total abstinence pledge, and has remained faithful throughout a useful and distinguished career. He emigrated with his parents in 1846 to New Brunswick, Canada, and was ordained a priest in 1866. At the early age of thirty-eight he was consecrated Bishop of Richmond, Virginia, and in 1889 was elected to

the distinguished position of first Rector of the Catholic University of America. In 1900 he was made Archbishop of Dubuque, in which position, as throughout his clerical life, he has rendered great service to the temperance movement. Archbishop Kelly, of Sydney, Australia, is another native of Ireland, having been born at Waterford in 1850. He was ordained a priest in 1872, and served his Church at Enniscathy and New Ross until 1891, when he was made Rector of the Irish College in Rome, remaining in this position until 1901, when he was appointed Archbishop-coadjutor of Sydney, New South Wales. He has been a total abstainer for many years and an earnest friend of the cause. Bishop Johnson was born in London in 1832. He was ordained priest in 1857. For the long period of forty years he was Secretary to three Archbishops at Westminster Cathedral—Cardinal Manning, Cardinal Vaughan, and Archbishop Bourne. In the early days of the Roman Catholic Temperance movement he became a personal total abstainer, and has remained steadfast ever since. He has always shown unswerving loyalty and devotion to the principle, doing much in a private way to advance the cause. A man of child-like piety and simple life and of a retiring disposition, his exemplary life and generous charity has done much for the cause of religion and temperance in England. The Rev. Father Lockhart was an Oxford man and a member of Cardinal Newman's community at Littlemore, Oxford. Having left the Church of England he was ordained to Roman Catholic priesthood at Ratcliffe College, Leicestershire, in 1846. A personal total abstainer he was a most zealous worker in the temperance movement amongst Catholics in London in the seventies. He held strong opinions on the drink evil and was not afraid to give expressions to his views, doing much good work at Kingsland and in the districts of Saffron Hill and Clerkenwell. The Rev. Canon Murnane has been for many years an indefatigable social worker and advocate of total abstinence amongst the Catholics of Southwark and Camberwell. Amongst a host of others who might be named are the Archbishop of Melbourne, Australia, the Archbishop of Westminster, Bishop Tierney, the Bishops of Southwark, Waterford, Ross, and Los Angeles, the Right Rev. Monsignor Mannix, D.D., LL.D., President Maynooth College, Dublin, etc., etc.

CHAPTER VIII.

ANGLICAN CHURCHMEN.

Historians tell us that at the commencement of the nineteenth century the moral and religious condition of the country was deplorable. Strong drink had much to do with immorality and irreligion, but the Church does not appear to have done much to counteract the one or the other. Dr. Bloomfield, when Bishop of London, evinced active sympathy with the anti-spirit movement of 1830, but withdrew in 1849 over the total abstinence pledge. Dr. E. Stanley, the Bishop of Norwich, however, supported Father Mathew when he visited that City in 1843 and publicly advocated the cause. About the middle of the century a number of Clergymen in various parts of the country became alarmed at the terrible evils caused by the drinking habits of the people. Some of these men, who afterwards became distinguished Churchmen, strongly advocated the principle of total abstinence, as one means of staying the curse. Amongst these may be named the Rev. Francis Close, of Cheltenham, and later Dean of Carlisle; the Rev. John Sandford, who became the Venerable Archdeacon of Coventry, and in 1868 Chairman of the Committee of Convocation of Canterbury on Intemperance; the Rev. H. J. Ellison, Vicar of Windsor, later Canon Ellison and one of the founders of the Church of England Temperance Society; the Rev. James Bardsley, Manchester, Rev. W. Morgan, Bradford, Rev. John Clay, Preston, Rev. G. T. Fox, Durham, Rev. R. Maguire, Clerkenwell, and Rev. J. Erskine Clarke, London, who said: "If you would attach the people to the Church, you must first detach them from the drink." Two Churchmen of great note who, by their personal abstinence from the use of intoxicating liquors and their advocacy of this principle, rendered much service to the cause of temperance, were the Very Rev. Dr. Hook, Dean of Chichester, and for many years Vicar of Leeds, and the Rev. Canon Sydney Smith,

Prebendary of Bristol, and later Rector of Foston, York, where he acted as "Village parson, village doctor, village comforter, village magistrate, and *Edinburgh* reviewer." For the past fifty years there has been a growing interest in the temperance movement amongst all sections of the Church of England. In the middle of the nineteenth century only 29 names of Clergymen are to be found out of 583 signatures to a Ministerial Déclaration on Temperance, but at the close of the century both the Archbishops of Canterbury and York, with almost every Bishop and thousands of the Clergy and Laity are personal abstainers. Many of these men are among the strongest advocates of the movement. The great Mission of 1909 organised by the Church of England Temperance Society, to secure a million new members is another indication of the growing interest in the temperance cause. The awakening of the Church of England to the evils caused by intoxicating liquors was the dawn of a brighter and better day both for the Church itself and for the country.

Archbishop Temple.

The career of Frederick Temple is a remarkable one. He was born on November 30th, 1821, at Santa Maura in the Ionian Islands, his father being an officer stationed there. At the Tiverton Grammar School he gained a Baliol Scholarship taking his B.A. as a double first in 1842, and was elected Fellow and Mathematical Tutor. Thus began his great educational success. He was ordained in 1846, Headmaster at the Twickenham Training College from 1848 to 1855, and at Rugby from 1858 to 1869. In the latter year he was appointed Bishop of Exeter, translated to London in 1885, and appointed Archbishop of Canterbury in 1896. For many years he was a total abstainer, holding fast to the pledge and earnestly advocating its principles until his death in 1902. While at Twickenham and Rugby he presided at temperance meetings, but his first real fight with the liquor power was at Exeter in 1872. Here he presided at a great meeting in favour of the Permissive Prohibitory Liquor Bill promoted by Sir Wilfrid Lawson and the United Kingdom Alliance. The brewers and publicans organised a most determined opposition, and instead of listening to

the speakers and replying to their arguments they threw flour and other missles, until the Bishop and Sir Wilfrid Lawson, the chief speaker, were driven from the hall and the meeting broken up. This action only made Dr. Temple the more determined to come to close grips with the liquor traffic. Therefore from the pulpit, the platform and in the press he denounced alcoholic liquors, and strongly advocated total abstinence. Among the sailors and soldiers of the West Dr. Temple did a good work on behalf of temperance. In Westminster Abbey and at the Church Congress he pressed his views upon the attention of the people. He became President of the Church of England Temperance Society, President of the National Temperance League, and a prominent member of the Independent Order of Rechabites, a Teetotal Friendly Society of about 250,000 members. As President of the World's Temperance Congress held in London he gave a most eloquent address showing his strong faith in total abstinence and prohibition. "We were once called 'faddists,'" he said, "and our cause was spoken of as 'the fad of a few fanatics.' The insurance societies were unwilling to insure men who belonged to our ranks; the fanatical temperance reformer was a sombre gloomy fellow who was unable to laugh, but now we find these arguments have been dropped." Having shown that total abstainers live longer and happier lives than others, and that the death rate of those engaged in the liquor traffic was appalling, he said: "And yet the legislature stands aloof and will take no notice of it. You may stop if you please the man who is damaging his health by breathing dust that comes from grinding steel; you may stop if you please the man who damages his health by handling phosphorus in any form whatever; you may stop if you please all trades as fast as you can trace them out in which there is injury to human life; but this one thing, alcohol—is to have an immunity not to be granted to other mischievous things. We shall have to face these things again and again, and it is, I think, quite certain that if we will hold together and steadily march on the way which we have already trod, if we will do our utmost to sympathise with one another in the work and to sympathise with the victims whom our work is endeavouring to rescue, I am confident that our cause will ultimately prevail, because I am sure that God Himself has blessed it.

I hope that all of us will do our very best to march forward on the path without flinching, whatever may come." Dr. Temple was a member of the Lords' Committee on Intemperance, in 1877, and the Royal Commission upon Licensing in 1896, on both bodies he did much good, especially in eliciting facts regarding the amount of evil resulting from ordinary drinking and the liquor traffic.

DR. GEORGE AUGUSTUS SELWYN.

George Augustus Selwyn was born at Hampstead on April 5th, 1809, and was educated at Eton and Cambridge. After labouring as a curate at Windsor, he was appointed in 1841 the first Bishop of New Zealand and Melanesia. He rowed in the first University boat race, and it is said that "Through his skill and mastery in boating, and by the art he had acquired of ruling his crew, fitted himself for mastership in other ways." Doubtless his habit of total abstinence the more largely fitted him for all the stations of life in which he so admirably excelled. In New Zealand he was popularly known as "The Apostle to the Heathens," so zealously did he work among the Maoris. "His pleasant countenance, uniting amiability with inflexible decision, his musical voice and his active habits embodying the idea of muscular Christianity—all this being much talked about, made way for him wherever he went, and his popularity secured extraordinary influence." In 1867 he was appointed Bishop of Lichfield, returning to England after twenty-six years' arduous work in New Zealand. He often declared that his teetotal principles had given him great power and influence over the Maoris, and greatly helped him in his work amongst the Colonists. As Bishop of Lichfield he did much to help the temperance movement when it was far from being popular in the ranks of the Clergy or the upper classes. In 1869 he was one of a Council to secure an amendment of the Liquor Laws, making it illegal for Benefit Clubs to hold their meetings in public-houses; also for giving owners and occupiers of property some control over the issue of licences, etc. In 1872 he presented a petition to the Upper House of the Convocation of Canterbury urging the formation of a comprehensive Church Temperance Society, and at its inaugural meeting at the

Lambeth Palace in 1873 presided over by Dr. Tait, Archbishop of Canterbury, Dr. Selwyn was one of the speakers urging the claims of the Society for support upon both the Clergy and the Laity. In connection with the Church Congress he strongly advocated that the question of temperance should be considered, and at the Stoke-on-Trent Congress in 1875 he arranged for an evening Conference, where the subject of intemperance was considered. While taking his fair share in the work at home, he often protested against the importation of alcoholic liquors to the Native Races. At a meeting in the Lambeth Palace he said: "The most detestable vices of the mother country have been transported to the colonies, and the sale of liquor has been permitted in definance of the wishes of the localities, and the native races, such as the aborigines of New Zealand, were in consequence undergoing a process of extermination." He was ever earnest and devoted in his efforts to advance Christianity and total abstinence. He died on April 11th, 1878, in his 69th year.

Dr. Walter Farquhar Hook.

Dr. Hook, as he was best known, was born in London on March 13th, 1798. After being educated at Winchester and Oxford he was ordained and appointed Vicar of Holy Trinity, Coventry, in 1829, and Leeds in 1837. He laboured in Leeds for twenty years with great success. "He found it one parish, he left it many; he found it with fifteen churches and left it with thirty-six; he found it with three schools and left it with thirty; he found it with six parsonage houses, he left it with twenty-three." In attempting to promote the moral and religious welfare of the people, the curse of drink met him at every turn, so he became a total abstainer, remaining an active and popular advocate of the principle until his death in 1875. In 1859 he was appointed Dean of Chichester, after being one of the most successful parish clergymen of the century. A characteristic anecdote is told of him in reference to his teetotalism. He persuaded a drunkard in Leeds to become a total abstainer by urging him to try the plan for six months, he promising to do likewise. "Ah," said the man, "but how is each to know whether the other is keeping his resolution?" "It is

easily done," said Dr. Hook. "You come and ask my missus once a month, and I will go and ask yours." Thus he spread the principle by personal contact with the people and by living out what he preached. During the whole of his busy life, both as parish clergyman and Dean, he was busy with his pen, and the large number of books he wrote proved his great industry and his ability. Among his works are "The Lives of the Archbishops of Canterbury," "A Church Dictionary," "Ecclesiastical Biography," etc., etc. His sermon on "Hear the Church" was one of the most successful publications of his time, over 100,000 copies being printed and sold. By such men as Dr. Hook and Dr. Selwyn the Church of England was roused from its slumber, and set itself diligently to promote long neglected interests. At the Church Congress at York in 1866 Dr. Hook boldly declared for total abstinence, stating that he had lived out the principle for many years, and in 1870 he preached a notable sermon in Westminster Abbey on "The Evils of Drinking and the Benefits of Total Abstinence." He died on October 20th, 1875. "An eminent scholar and ecclesiastical historian," and one who had done much to advance total abstinence principles among the educated classes of Great Britain.

DR. FREDERICK WILLIAM FARRAR.

The great scholar, writer, preacher, and orator, Frederick William Farrar, was born in the Fort of Bombay in 1831. His father at that time labouring under the Church Missionary Society, young Farrar passed through his school and college days with great honours, and was ordained a clergyman in 1856. In 1871 he became Headmaster at Marlborough, and in 1874 received his degree of D.D. Two years later he became Canon of Westminster and Rector of St. Margarets. In 1888 he was appointed Archdeacon of Westminster, in 1890 Chaplain to the House of Commons, and in 1895 Dean of Canterbury. In his early years he advocated temperance from the moderate standpoint, having seen very little, as he stated, of the evils of drinking in his scholastic duties. On taking up his work as a Clergyman the question met him at every turn, and he became a total abstainer, and remained so until his death, which

took place at Canterbury in 1903. In speaking to a number of teachers in the Jerusalem Chamber, Westminster Abbey, he said: "When I first came to London the first experience I had showed me that this drink was the curse of the nation. The very first time I preached in my Church the service was interrupted by a drunken man. The first time my wife went to the Westminster Hospital she was as nearly as possible knocked down the steps by a drunken man. The first pastoral visit I paid was to the room occupied by a woman who, though too poor to pay for the schooling of her children, yet was able to spare enough for a consumption of drink that forced her to clutch the nearest article of furniture to save her from falling. With such experiences as these, what could one do but take any step that would, in the slightest degree, rescue these people from such a state of degradation?" From this time until his death he was a fearless exponent of total abstinence. In his own Church, in the Abbey, in the Cathedral, throughout the Kingdom, and from the platforms of the largest halls of our great cities, he thundered out his mighty denunciations of the evils of drinking and the liquor traffic. At Cambridge in November, 1877, he said: "Gentlemen, you know there is only one way by which any man ever becomes a drunkard, and that is by growing fond of alcohol, at first in moderate drinking—either by the glass or by the dram—day by day a little increased—year by year a little multiplied—by the solitary becoming the frequent, and the frequent the habitual, and the habitual the all-but inevitable transgression; till at last, some fine morning as they awake, perhaps in the shame of some inevitable fall, it comes upon them that they are drunkards. This perhaps is the commonest method of ruin. But it is not always in this slow and gradual manner that men have become drunkards. Sometimes they have been moderate drinkers for years, and then at last—when they thought themselves perfectly secure—the temptation has come upon them, 'terrible and with a tiger's leap'—in the delight of some boon companionship, in the exhilaration of some sudden good fortune, or the agony of some unexpected bereavement they have fallen." Again at Exeter Hall, London, in May, 1879, in urging his audience to become total abstainers he said: "While the legislature is trying experiments, while conferences are sitting, while Congresses are talking, while

the requisite thousands are being collected, while efforts are being made to meet this immense and powerful monopoly, thousands and tens of thousands of our stalwart men and fine lads, and women and young girls, are simply reeling along that path of firey pitfalls which ends in a drunkard's grave"; and in preaching before the University of Cambridge, after referring to Antony, Boniface, Bernard, Francis of Assissi, Milton, Wesley, and Lacordaire, as illustrious examples of abstinence, he said: "There seems to be a special strength, a special blessing, above all a special power, of swaying the souls of others for their good, which is imparted to wise and voluntary abstainers, and in the hearing of some of you, in whose hands shall be the future of England, who may live to fill her pulpits, to write her literature, to make her laws, and who will, I hope, be eager to help in tearing away this poison robe of drink, which has been maddening the blood of our country, I say, with all the emphasis of a conviction not rashly or hastily formed, that not only are our best agencies of mercy neutralised by this one vice of intemperance, but that all these agencies concentrated into their most effective vigour would do less—infinitely less—good than would be done by the expulsion of this one preventible cause of sin and misery." He spoke of public-houses as "Seething hells of vice, immorality, and crime." His works are very voluminous, including "The Life of Christ," "Life of St. Paul," "Early Days of Christianity," "Lives of the Fathers," etc., etc. The life of Frederick William Farrar, crowded with all the bustling activities of a hardworking Clergyman, the wearing labours of a voluminous writer, the incessant strain of public speaking in crowded halls, and the many calls of a social and philanthropic character, was a glowing tribute to the virtue of the principle of total abstinence of which he was so distinguished an example.

Dr. Charles John Ellicott.

Charles John Ellicott was born in Whitwell Rectory, Huntingdon, on April 25th, 1819. He graduated at Cambridge in 1841, was ordained in 1845, and became Rector of Pelton, Rutlandshire, and Professor of Divinity, King's College, London, in 1848. The latter position he held with

great honour for a number of years. In 1861 he was appointed Dean of Exeter, and in 1865 Bishop of Gloucester and Bristol. As Hulsean Lecturer and professor of Divinity at Cambridge he was very popular. For eleven years he was chairman of the New Testament Revision Committee, and expended much labour and study in this important undertaking. He was a great writer and published a number of commentaries on Galatians, Ephesians, etc., in addition to a large number of works on such subjects as "Sabbath Observance," "Scripture and Scepticism," etc. Dr. Ellicott did much to advance the cause of temperance. For some time before becoming a total abstainer, he thought moderation was the remedy, but he found, as so many others have found, that the evils of intoxicating liquors and the liquor traffic are so prevalent that nothing short of total abstinence and the removal of the temptations to drink can save either the individual or the nation. He devoted much of his attention to the training and instruction of the young in the habits of total abstinence. Speaking in the early days of the temperance work amongst the children, he said: "Is not prevention better than cure? What about the rising generation? How about the children? Are there not such things as Bands of Hope? Thank God! there are. Bend the bough when it is young. Is not that good? Is it not worth while being a total abstainer that we may encourage these little ones in Christ never to begin to touch intoxicating liquors." In presiding over the Total Abstinence section of the Church of England Temperance Society, May, 1878, Dr. Ellicott said: "I feel persuaded that our total abstinence supplies us with a co-operative bond, a hearty union, which is supplied to us by no other means whatever. That which unites us is no principle of expediency; it is the principle with which we ought to pray always to be animated—the principle of self-denial and of self-sacrifice. Subsidiary considerations we know there are, but we should always consider them as subsidiary. It is best physically, for I am better psysically for total abstinence. I rejoice that our holy cause of total abstinence is clearly and distinctly spreading; by the grace of God the tide has turned, and intemperance will year by year yield more and more to the efforts of temperance reformers." The learned Bishop

died in 1905, having done much to advance the cause he loved so greatly.

DR. JOSEPH BARBER LIGHTFOOT.

This great grammarian and textual critic—Joseph Barber Lightfoot—was born at Liverpool on April 13th, 1828. Educated first at the King Edward School, Birmingham, then at Trinity College, Cambridge, he was ordained in 1854, made professor of Divinity at Cambridge in 1875, and Bishop of Durham in 1879. Dr. Lightfoot has left his mark at Cambridge and upon the literature of the nation, but, in addition to this, his brilliant advocacy of total abstinence makes a bright chapter in the history of the temperance movement. He wrote and published an enormous number of works of the highest importance, many of which are to-day text-books in the public schools, colleges, and the Universities. He contributed largely to the various Reviews, and other publications. In early life Dr. Lightfoot became a total abstainer, and at the commencement of the Church Temperance Society he threw himself enthusiastically into the total abstinence section of that body. He was a charming preacher, and often used the pulpit to advance the cause he so strongly supported. "I am a total abstainer," he once said. "I began years ago for no particular reason that I know of, but I find myself so much better since giving up taking wine, and so much better able to do my work, that I am disposed to think the same would be the case with a great many other persons if they would try." In 1876 Dr. Lightfoot was appointed a member of a committee to draft a "Clerical memorial to the Bishops on Intemperance," which received no less than 13,584 signatures, including 15 Bishops, 22 Deans, 67 Archdeacons, 178 Prebendaries, and 205 Honorary Canons. The memorial declared "that intemperance will prevail so long as temptations to it abound on every hand," therefore the memorialists appealed for legislation on the lines recommended by the committee of Convocation of Canterbury, "That a legal power of restraining the issue or renewal of licences should be placed in the hands of the persons most deeply interested and affected—namely, the inhabitants themselves, who are entitled to protection from the injurious

consequences of the present system." As a member of the House of Lords he never omitted an opportunity of attempting to further the movement. He used his best endeavour, but without success, to secure the passage of the Durham Sunday Closing Bill, a bill largely demanded by the miners and other working men of this county. On his death in 1889, *The Times* said : "Bishop Lightfoot threw himself into some movements, such as the work of the Church Temperance Society and the White Cross Army, with an enthusiasm rarely combined with so much knowledge and solidity of judgment. Such masterly learning and wisdom, combined with such earnest and simple-minded devotion, has been rarely seen. His name will be held in the highest honour as long as the English Church exists—or rather, as long as any Church lasts in which English or European theology is known."

Rev. Canon Ellison.

Henry John Ellison was born in London at Westminster in 1813. He was educated at Westminster School and Trinity College, Cambridge. He was ordained in 1839 and became curate of All Souls', Brighton, afterwards Vicar of Edensor, Derbyshire. From 1855 to 1875 he was Vicar of Windsor, and from 1875 to 1894 Rector of Haxley, Oxon. In 1894 he removed to Canterbury, labouring as Canon of that Cathedral until his death in 1899. In his early life he became convinced of the evil of the liquor traffic and the blessings following a life of total abstinence. In season and out of season, from the pulpit and the platform, he pressed his views upon the attention of others. While labouring at Windsor he became "horrified at the ravages which drink was making among the working men of his parish." He therefore set about establishing a Temperance Society for their benefit, and much good was done. This and kindred societies in the Church of England eventually led to the calling of a meeting of total abstaining clergymen to consider the best means of counteracting the causes and practice of intemperance. This gathering was held in 1862 and presided over by Canon Ellison. The meeting was only a very small one, but from this assembly the great Church of England Temperance Society owes its origin, and of which

Canon Ellison was the founder and chairman of its committee for twenty-nine years. The formation of the United Kingdom Railway Temperance Union was also largely due to his practical sympathy. In presiding over the first meeting of the Union in 1882, he said, "If there was one thing I learned as Vicar of Windsor for twenty years, it was deep sympathy with all the working classes in their sorrows, their sins, and their temptations, and if there was one thing which led me to look very closely and deeply into the habits of those classes it was this drink question, and also to enquire into the means of raising them out of that state of temptation into which I found so many of them had fallen. The results of that work go with me. If ever I find for a single moment my zeal, may I say my enthusiasm?—though some people will call it fanaticism, yet I prefer to call it enthusiasm—if ever I find it flagging for one moment, the recollection of my temperance work there brings me back into what I hope will be my life-long service in this cause, and to my Master and Saviour, Jesus Christ." Canon Ellison was a great scholar and Church worker, and in many ways left a deep and lasting impression not only upon the Church he so long and faithfully served, but upon the general life of the nation. He passed away on the Christmas morning of 1899 in his 86th year, a saintly veteran of the temperance movement.

CHAPTER IX.

ANGLICAN CHURCHMEN *(continued).*

In the early days of the modern temperance movement, especially that of 1830 against the use of distilled spirits, many of the clergy and laity of the Church of England took an active part, but from 1840 to 1862 little was done, except by individuals, to stem the evils of intoxicating liquors. The establishment of the great Church of England Temperance Society has done much to unite total abstainers and to bring many others into its ranks.

The Venerable John Sandford.

John Sandford, a most lovable and popular clergyman, was born at Alvechurch, Worcestershire, March 22nd, 1802. He was ordained in 1827, and having served a term as curate, became Rector, Canon, and then Archdeacon. For some time he rendered great service to the temperance cause, as a moderate drinker, but at last he became convinced that he must become a total abstainer. Later in life "he expressed his deep regret that he had not when a younger man taken up the temperance movement, when his physical vigour was greater and his opportunities of service would have been more prolonged." It was while Archdeacon of Coventry that he became convinced that it was his duty to become a total abstainer, and from that time until his death in 1873 he laboured incessantly to further the cause. Two of the last great undertakings he entered upon were: First, his successful effort in 1868 to induce the Lower House of the Convocation of Canterbury to appoint a committee to inquire into the subject of intemperance, and second, the formation in 1872 of the Church of England Temperance Society upon a new and broader basis. The Venerable Archdeacon was appointed Chairman of the Convocation Committee, and did great work in getting the evidence

together which forms so striking a testimony in favour of the temperance cause. He drafted the report, which with a number of appendices, was published, and largely circulated. In addition to a more costly edition, 20,000 copies at 1s. were issued and disposed of. The report is a most valuable document, containing the opinion of Judges, Magistrates, Police, Merchants, Clergymen, and other representatives from almost every class of the community regarding the evil influence of the liquor traffic, and the great benefit of prohibition. The value of this report cannot be over-estimated, for numbers of the Clergy and others were won to the temperance movement by its publication. In reference to the Church of England Temperance Society, the design of Archdeacon Sandford and his supporter, Canon Ellison, was to so broaden the basis, that non-abstainers should be admitted to membership, believing that by so doing the ranks of the total abstainers would be greatly increased. *The Times*, on his death, paid an eloquent tribute to his character. Referring to his temperance work it stated: "His most conspicuous labour, and into which he threw himself with the greatest energy, was the effort to interest the Church of England in the temperance movement. An elaborate report on Intemperance, one of the very few practical works of Convocation, was, though it bore the name of that venerable body, in fact due entirely to Archdeacon Sandford." He was a thorough-going Prohibitionist, and while labouring at Chillingham, Northumberland, was wont to say: "There is no public-house, and I have never seen a drunken man, except one who came from another parish." Among his many literary works are "The Remains of Bishop Sandford," "Parochialia, or the Church, School and Parish," etc. As the Brampton Lecturer for 1861, he took for his subject "The Mission and Extension of the Church at Home." He died in 1873, aged 71.

Dr. J. W. Bardsley.

The father of J. W. Bardsley was the Rev. Canon Bardsley, who started in life as a factory lad at Oldham, where he saw the evils of intoxicating liquors and became a total abstainer. Instead of spending his time in the public-house, he took part in all kind of work for the betterment of

his fellow men. This led him to the Church, and after studying for the ministry he was ordained in 1833. While at Keighley, his son John William was born in 1835. He became Rector of St. Ann's, Manchester, remaining here for twenty-three years, during which time he became a Canon of the Manchester Cathedral. For over fifty-three years he was an earnest and able advocate of total abstinence. From his youth up, therefore, Dr. Bardsley was cradled and brought up on total abstinence principles. He was ordained in 1860; became Vicar of St. John's, Bootle, in 1864; St. Saviour's, Liverpool, in 1870; Archdeacon of Warrington of 1880; Archdeacon of Liverpool in 1886; Bishop of Sodar and Man in 1887, and Bishop of Carlisle from 1891 to 1905. Under Dr. Bardsley the work of the Church prospered in each of the spheres in which he laboured. As Curate, Vicar, Archdeacon, and Bishop he was very popular. What Archdeacon Sandford did in 1868 in the Province of Canterbury, Dr. Bardsley carried out in the Province of York. At the Northern Convocation in 1871, he proposed a committee of inquiry into the effects of intemperance upon Sunday Schools, Church officers, the observance of the Sabbath, attendance at public worship, together with the effect of drinking habits on society in general. A most voluminous report was prepared and adopted in 1872 by the Convocation. This report in every way was favourable to temperance reform, and suggested, by way of legislation, entire Sunday closing, no grant of new licences, a great diminution of existing licences, forbidding the holding of a benefit club in public-houses, and the prohibition of all sale of drink to children. As a total abstainer for practically the whole of his life, Dr. Bardsley saw and spoke of the great benefits accruing to every class of society by abstaining from the use of intoxicating liquors. The great growth of the movement within the Church is illustrated by a remark of Dr. Bardsley, when he was labouring as a Vicar in Liverpool: "When I signed the pledge," he said, "there were not half-a-dozen clergymen who were total abstainers, but twelve years ago there were 600, and now I am informed there are 6,000. There was, therefore, great cause for them to 'Thank God and take courage.'" In 1903 while Bishop of Carlisle, he gave a breakfast to the officers and committee of the North of England Temperance League, and in an

address he said: "I am glad to welcome so earnest a body of temperance workers. I hope your deliberations will result in wise conclusions, for aggressive work is greatly needed against the evils afflicting humanity from the indulgence in alcoholic liquors. As a total abstainer I feel the remaining days—be they many or few—cannot better be spent than in the cause of temperance, and I wish you 'God speed' in all your works of faith and labour of love." The Bishop died in 1905, aged 70 years.

Dr. Ernest Roland Wilberforce.

Dr. Samuel Wilberforce, Bishop of Oxford, 1845-1869, and Bishop of Winchester, 1869-1873, was the third son of William Wilberforce, the great anti-slavery agitator, and father of Ernest Roland Wilberforce and Albert Basil Orme Wilberforce, two foremost men in the Church of England and leaders of the total abstinence movement. Dr. Ernest Wilberforce was born at Winchester, January 22nd, 1840. He was educated at Eton and Oxford, ordained in 1864, became Curate at Cuddlesdon, Rector of Middleton Stoney, Vicar of Seaforth, near Liverpool, where he became a total abstainer, and Canon of Winchester. When the new See of Newcastle-on-Tyne was made in 1882, he was consecrated the first Bishop, and in 1895 he was translated to the See of Chichester. Dr. Wilberforce did a great work for the Church of England, both at Newcastle and Chichester. In his first diocese he inaugurated a large number of new churches, and many organisations for the spread of Christian principles among the miners and others. He endeared himself to the whole of the people of the North on account of his broad catholicity of spirit and character. The method of his becoming a total abstainer was told by him in the following manner: "I will just tell you how it came about that I joined the ranks of the total abstainers. I was talking one day to a drunken man, trying to get him to sign the pledge, and he said, 'Do you think I am going to give up my beer while you take your wine?' There is no logic in that, not the slightest bit, but I went home that night with what the drunken man had said in my mind, and it stopped in my mind until I was dragged over the boundary line, and became a total abstainer

in order to save this man. But after taking the pledge I looked into it to see if I had done a sensible thing, and I have lived to thank God that I became a total abstainer. I am better in health, and whatever the doctors may say—and they do say funny things sometimes—I maintain that total abstainers have a more equable flow of spirits than those who pour spirits down their throats to keep their spirits up, and go up and down in their spirits accordingly." In 1883 he presided in the great Free Trade Hall, Manchester, at the annual meeting of the United Kingdom Alliance. He strongly advocated Permissive Prohibition of the liquor traffic, by which the people should have the power to drive the drink curse from their midst. He was President of the Newcastle and District Band of Hope Union, and did much to further and encourage this branch of the temperance work in the churches of Northumberland. In fact his advocacy of every branch of the temperance movement was most earnest and successful. His ready wit is shown in the way he once answered a man who attempted to score off him. "Excuse me," he said, "can you tell me the way to Heaven?" "With pleasure," was the Bishop's instant reply. "Turn to the right and keep straight on." He died in 1907, in his 68th year.

Dr. Albert Basil Orme Wilberforce.

Basil Wilberforce, as he is best known, was born at Winchester, February 14th, 1841. He was educated at Eton and Oxford with his brother Ernest, ordained in 1867, became Rector of Southampton in 1871, St. Margaret's, Westminster, in 1894, Archdeacon of Westminster in 1900, and Chaplain of the House of Commons since 1896. It was while labouring as a clergyman at Southampton that he became convinced of the evil of intoxicating liquors, and that to the liquor traffic was due a large proportion of the pauperism, crime, drunkenness and other vices among the people. He therefore spoke out in 1873 against the use of these liquors and publicly signed the total abstinence pledge. No sooner was this step taken than he threw himself wholeheartedly into the movement. He not only more thoroughly organised the work of his parish in his effort to counteract the evil influence of the public-house, but he spoke in almost

every part of the country, to tens of thousands of people, urging them to sign the total abstinence pledge, many thousands doing as he wished. In unmeasured terms he denounced the use of intoxicating liquors, and appealed to Christian ministers and all followers of Christ to aid in destroying the liquor traffic. Writing in his Parish Magazine at Southampton, he said: "I deliberately affirm that Herod, the historical ogre of the New Testament, is a philanthropist compared to the brewers and distillers of Great Britain. We all read in the papers the testimony of the officers of the Society for the Prevention of Cruelty to Children, who on one of the bitter nights of last winter, with 20 degrees of frost, met a little boy of six in his night-shirt in the open street, with a jug of beer in his hand, which he had been roused from his sleep by his mother to fetch. When remonstrated with, his mother replied, 'What does it matter? he is insured!' Do not be deluded, Herod, who was eaten of worms, IS re-incarnated. He exists now, he is sublimated away under the limited liability law, courted by persons of rank, found in the House of Lords, but he is at his work, murdering the innocent; and I say, solemnly and deliberately, that the worship of the child Jesus in truth and sincerity is impossible to those who are content to sit with folded arms while the pestilent breath of this modern Herod poisons the children whom Jesus loves." Again, in the Free Trade Hall, Manchester, he said: "Almighty God is not to be bought with gold that is blistered with orphan's tears, that is steeped in the mother's blood, that is cankered with the mildew of England's sins. I would sooner see the Cathedrals rot on the ground than that they should be built by the colossal fortunes that have been raised by the drinking idiocy of the English people." On another occasion he said: "The man of high religious thought has no monopoly of the responsibility for the souls of those who are perishing through drink. The drunkenness of England is everybody's responsibility. It impoverishes the people, increases taxation, limits the productive power of the nation; it is, therefore, a question for the statesman, even if he be an Atheist. It deteriorates the race, renders life less worth living by increasing its sorrows, multiplying its perils, aggravating its evils; it is, therefore, a question for

the philanthropist, whether he be a Buddhist or a Jew. It is, however, pre-eminently a question for those whose standpoint of faith is the higher Christianity, who are convinced that it is the whole creation, and not a few, that shall be delivered from bonadge."

Other Remarkable Churchmen.

The list of distinguished Churchmen might be largely extended, covering such able scholars and preachers as William Thompson (1819-1890), Chaplain to Queen Victoria, and Archbishop of York. A total abstainer of no mean order in the days when it required true manhood to refuse intoxicating liquors in social life. Dr. Francis Close (1797-1883) was Vicar of Cheltenham and a great benefactor to the town, building handsome churches, schools and training colleges, together with other valuable institutions. In 1856 he became Dean of Carlisle, where he largely raised the funds for rebuilding the Cumberland Infirmary and the Dispensary. New churches and schools were built, and the Y.M.C.A. was largely indebted to him for financial and other assistance. He was a total abstainer for forty years, declaring when he was sixty-five years of age: "I am able to perform more physical and mental work than at any earlier period of my life"; and "If I had a thousand hands they should all be lifted up against the liquor traffic." Dr. Brooke Foss Westcott (1825-1901) was the able Bishop of Durham, whose last address was given in the Durham Cathedral to a gathering of miners, in which he urged the men to avoid the drink. He was a consistent total abstainer to the end. Dr. Anthony Wilson Thorold (1825-1895) while Bishop of Rochester said: "I am not ashamed to avow myself a total abstainer. At first I felt rather the want of wine, but I now feel that I am better in health than I have been for years." When he became Bishop of Winchester he continued his good advocacy of teetotalism. Dr. William Walsham How (1823-1897), Bishop of Bedford and Bishop of Wakefield, was another strong advocate of total abstinence "If one can," he said, "by one's example of total abstinence not only say to the poor victim of this dreadful vice, 'I do not ask you to do what I am not willing to do myself,' it is not paying a very high price for the thing we are trying

to accomplish." Dr. Edward Hicks, who was born in 1843, Bishop of Lincoln, and Hon. Secretary of the United Kingdom Alliance, declares that "The Church can have no truce with the drink, nor rest till the demon is slain." Dr. George William Kitchin was born in 1827; appointed Dean of Winchester in 1883, and has been Dean of Durham since 1894. A most learned man and able preacher and speaker, from early manhood he has been an ardent temperance reformer. In presiding over the Church Section of the great Prohibition Convention in 1897, he said: "They had to bring the people one degree higher in the course they ought to follow, making life easier to live, with less of the evils that surrounded it at the present time, and less of the misfortunes accruing to sin and drink which had done so much to destroy the best aims of the Church." Dr. William Barker was born in 1838, and Rector of Marylebone for twenty-six years, was appointed Dean of Carlisle in 1908. A great social and educational reformer, he raised over £20,000 for the extension of church work in his London parish. In 1860 he became a total abstainer and his eloquent sermons and addresses on behalf of the cause have been welcomed and cheered in almost every large city of the kingdom. Prebendary Greir (1834-1894) was vicar of Hednesford and Rural Dean of Rugeley, an enthusiastic total abstainer, and writer for the cause. "If it had not been for the drinking habits of the people," he said, "there would have been no industrial war for years. It seems impossible to me that the people of this country can go on spending hundreds of millions every year in intoxicating liquors and not suffer for it." Canon Fleming (1830-1908) was Chaplain-in-ordinary to Queen Victoria and King Edward VII. He was a thorough-going total abstainer and able advocate of its principles, and was the means of raising £35,000 for the Hospital Sunday Fund. Canon Duckworth, born in 1834, is another earnest advocate of total abstinence. Hundreds of other names of total abstainers could be given. The Church of England to-day is coming more and more to the front in the fight against alcohol and the liquor traffic.

CHAPTER X.

NONCONFORMISTS.

There is no doubt that from the very earliest days of Noncomformity, some of its choicest spirits and leading advocates adopted and practised the principle of total abstinence. These isolated instances did not, however, stem the evils of the liquor traffic to any appreciable extent. No doubt some little was done in the immediate circle of influence, but organisation was lacking against the curse, and so the evil continued its course unchecked. Dr. Dawson Burns has well and truly said: "How difficult it is to effect a reformation without definite and sustained effort for that purpose, is seen in the case of the Wesleyan Methodists, whose revered founder—John Wesley—forbade his members to use drams, and discountenanced the use of all intoxicating liquors, while, in burning words he denounced those who, by the manufacture and sale of distilled liquors, were gaining fortunes at the expense of their fellow-creatures." Though individual Nonconformists not only spoke and wrote with great power against drink and drinking, it was not until the latter half of the nineteenth century that the Nonconformist churches roused themselves to fight the drink curse. As in the Roman Catholic Church and the Anglican Church the trumpet voice of some of the leaders were heard and the danger seen. Organisations were established in connection with every one of the Nonconformist bodies, and there is little doubt that to these organisations, and the outspoken utterances of the leaders, is due in a large degree the great change in public opinion on the drink question. It is impossible to give a tabulated statement of the number of personal abstainers in connection with these churches but they must number many hundreds of thousands, while in connection with the ministry it is stated that fully 80 per cent. are known to be total abstainers, a welcome change from the day when to avow oneself a total abstainer was to

incur expulsion from the Church and ostracism from society. The following total abstainers are selected from thousands whose work for God and humanity are well known throughout the length and breadth of the land.

Rev. William Jay.

William Jay was born at Tisbury, Wiltshire, in 1761. When he was only twenty years of age he became a total abstainer and remained firm to this principle throughout a very long and strenuous life. In 1791 he became pastor of the Argyle Chapel, Bath, and continued in that position until his death in 1853—a period of sixty-two years. The Rev. William Jay was one of the most noted Nonconformists of his generation; his power on the public mind, both by voice and pen, was very great indeed. Dr. Stoughton says: "No dissenters, and few Churchmen, went to Bath without going to Argyle Chapel where William Jay preached; Wilberforce and Hannah More were his occasional hearers and his affectionate friends. He made an impression rarely equalled. His style innovated on old habits; instead of metaphysical disquisitions and laboured proofs, he, like his Master taught the people in parables and adopted a quaint mode of expression, which, without offending the taste, went home to the heart." He repeatedly brought the question of total abstinence before the people. In 1839 he wrote: "The subject of teetotalism I have examined physically, morally, and Christianly, and after all my reading, reflection, observation, and experience, I have reached a very firm and powerful conviction. I believe that next to the glorious Gospel, God could not bless the human race so much as by the abolition of all intoxicating Liquors." Again, in 1848, in writing to a Ministerial Conference held to consider the question of total abstinence, he said, "I am now within a few months of seventy-eight. Fifty-seven years of these I have been pastor of this place, where (though now I have received assistance) I have had hitherto all the duty of the relation to perform alone (as well as extra services abroad), and my labours continue acceptable, and I hope useful. One reason why I mention this is, because I owe much to the cause you are pleading. I was a teetotaler before your institution commenced, and

have perseveringly adhered to the practice." He wrote many volumes, including "Morning and Evening Exercises," and "Female Scripture Characters." His "Autobiography" was very popular and most useful. He died at the ripe old age of 84 having laboured for the principles he advocated up to the last.

Rev. John Angel James.

John Angel James was born at Blandford, Dorset, in 1785. He began life as a worker in a draper's establishment. At seventeen he began to preach, and in 1805, when he was only twenty years of age, he became pastor of Carrs Lane Chapel, Birmingham. Here he successfully laboured for over fifty-four years. He published an almost innumerable number of sermons and tracts, and 200,000 copies of his "Anxious Inquirer," were sold in four months, and his "Pastoral Addresses," were sold by the million. When the Birmingham Temperance Society was organised in 1831, Mr. James became one of its Honorary Secretaries, for he had from his youth up been a practical total abstainer. He suffered, however, from a very bad throat, often being unable to preach, once being laid aside for eleven months. "Under medical advice," he says, "I tried a glass of wine per day for twelve months;" but he found no relief. He therefore returned to his old practice of total abstinence. His testimony after two years was "Having gone through much ministerial labour, I can honestly aver that I never laboured with so much comfort as since I have rigidly adhered to total abstinence. What is also remarkable, is, that the disease in my throat has entirely left me, and I can now preach to 3,000 people with as great ease as I could formerly to 300." On the broader question of general abstinence and the evils of the liquor traffic, he declared: "When I reflect on the mighty evils of intemperance; when I see what misery and crime result from it; how it is moving against the press and the pulpit, the magistrates and the divine; and how it is increasing against the threats of man and the commands of God; I think the time for agitation, for confederacy, and for combination has arrived, so as to stay the curse." The Rev. John Angel James died October 1st, 1859, aged 74. During his life, the Rev. Dawson Burns

says: "He had exerted great influence in Nonconformist circles, and in his writings he attached great value to the practice of total abstinence as a means of Christian usefulness." And Dr. Stoughton says: "John Angel James was a Congregational leader of high distinction in his day." A tablet to his memory placed in Carrs Lane Chapel records that he preached the Gospel of Christ to two generations of men, not with eloquence of speech only, but by a life which reflected with constantly increasing lustre the image of his Lord. The harmony between him and his flock was never once troubled during his long pastorate. "By his practical writings, which were translated into many languages, he made deep religious impressions on multitudes at home and abroad. Good men of all denominations loved him, for he loved the universal Church far better than any section of it." He was the projector of the Evangelical Alliance, and strongly advocated a closer union of "the whole body of Christ's faithful followers, who have at any rate adopted the voluntary principle," thus being a forerunner of the present Free Church Councils.

DR. JABEZ BURNS.

Jabez Burns was born at Oldham, Lancashire, on December 18th, 1805. His parents died while he was only a lad, so that he had to seek employment at a time when he ought to have been at school. For some time he was a clerk in a merchants office in York, here his taste for learning grew, and most of his spare time was spent in study. At the age of sixteen he became a member of the Wesleyan Methodists, and in a very short time was appointed a local preacher. He conducted many successful services both in the city and the surrounding villages, so that his name became well known in that district. An opening for an itinerant Minister of the Methodist New Connexion having been offered to him, he determined to leave the desk and to devote the whole of his life to the preaching of the Gospel. After a few years spent in going from circuit to circuit in the New Connexion, he accepted a call when only twenty-four years of age to the Baptist Church at Perth in Scotland, and at about this time embraced the principle of total abstinence. After six years of a most successful pastorate, he left Perth and settled at

the Baptist Church, Marylebone, where for forty-one years he laboured, and from 1835 to 1876 he was undoubtedly one of the most popular preachers in the great metropolis. When he entered upon his ministry in London the Church had twenty-five members and a congregation of about fifty. He raised the membership to over four hundred, and the congregation to over double that number. Twelve months work in London made him more than ever a temperance reformer; he threw open his church for temperance meetings and did all he could to spread the principles of total abstinence and Prohibition. There are three things by which Dr. Burns will ever be known. His voluminous writings, his powerful preaching, and his persistent advocacy of the temperance cause. Among his many publications may be named "The Pulpit Encyclopædia," "An Address to Ministers of the Gospel," "The Scripturalness of Temperance," etc. In addition to his important pastoral duties, he held a temperance meeting on his church premises every week. In 1839, Dr. Burns commenced an annual Temperance Sermon which he continued until his death, and then his son the Rev. Dr. Dawson Burns, carried it on until his death in1909. Thus for seventy years this church has been most closely identified with the temperance movement. Dr. Burns was one of the first ministers to banish intoxicating liquors from the Lord's Table, substituting unfermented wine. He incurred great condemnation from some members of his church and others, but he was fully convinced of the righteousness of the step taken, and held firmly to this until the end. He lost many of his old members by his attitude on the drink question, a number leaving and forming another church in the same district; but his church grew both in members and hearers to such an extent that the old church had to be three times enlarged to accommodate the increasing congregations. The Wesleyan University of Middleton, New York, conferred upon him the degree of D.D. He took a leading part in the struggle for Negro Freedom, and was an earnest Social and Political reformer. Of slavery he said: "I know of no crime equal in its deadly influence. It not only debases the slave, and wrongs him to the utmost human agency can effect, but it hardens and corrupts the slave-holder and pollutes the entire atmosphere

where the horrid traffic is perpetuated." Dr. Burns died in 1876 at the age of 71.

REV. CHARLES HADDON SPURGEON.

Charles Haddon Spurgeon was born in the village of Kelvedon, Essex, on June 19th, 1834. His ancestors came from Holland in the 17th century during the persecution of the Duke of Alva. It is stated that the family of Spurgeons can show for three hundred years a record of unbroken piety. His grandfather and father were both independent ministers, while his mother was a most devoted and pious woman. "Ah, Charley," she said one day, "I have often prayed that you might be saved, but never that you should be a Baptist." To which the son replied, "God has answered your prayers, mother, with His usual bounty, and given you more than you asked." In his boyhood Mr. Spurgeon was more fond of books than play, and was an apt scholar. With a view of becoming a farmer he attended for several months an agricultural college at Maidstone, Kent; but this did not suit him, so he became an Usher in 1849 at a school in Newmarket. It was while attending a Primitive Methodist service at Colchester in 1850 that he was converted, and, soon after completing his sixteenth year, he began to preach. After a short engagement at Waterbeach, he was invited in 1854 to New York Street Baptist Chapel, London. He came to the great metropolis with much fear and trembling, but with great faith that this was his path of duty. His fame as a preacher soon became known, and crowds flocked to hear him. The chapel became far too small for the enormous numbers who wished to attend the services. The great Music Hall in the once famous Surrey Gardens was taken for special services, and here a lamentable accident occurred. While Spurgeon was preaching a false alarm of fire was raised, this caused a rush for the doors and resulted in the death of seven persons, twenty-eight others being seriously injured. Exeter Hall was taken with a view of reaching the thousands of people that clamoured to hear his preaching; then followed the building of the Metropolitan Tabernacle, to seat 5,500 people and costing over £30,000, every penny of which was raised before the building was opened in 1861. When Mr. Spurgeon accepted the call to New York Street

Chapel there were only a handful of members; when the Tabernacle was opened the membership numbered 1,173, and before he died in 1892 this had been increased to over 5,000. Mr. Spurgeon was a total abstainer during nearly the whole of his ministerial career, for no sooner had he commenced his ministry than he found that intoxicating liquors and the liquor traffic was the greatest hindrance to his success.

MR. SPURGEON'S GREAT WORK.

An enormous number of agencies were set on foot by Mr. Spurgeon, of which only a summary can be here given. These agencies included 24 Sunday and Ragged Schools, 28 Mission Stations, a large publication depot, by means of which millions of pages of pure literature have been distributed. There were Bands of Hope and Temperance Societies in connection with every school, mission and other centre of Christian work. Three most important institutions were also founded, viz., Spurgeon's College for the training of young men for the ministry, and at the cost of some £7,000 per annum about 800 students are prepared for the Churches at home and the mission field abroad. Spurgeon's Orphanage for boys and girls, at a cost of about £11,000 per annum, houses, clothes and educates some 500 children, sending them out into the world capable of doing their duty in the battle of life. Spurgeon's Almshouses for women over sixty years of age, was endowed and established by a "Silver Wedding" present amounting to some £7,000. The strain upon this man must have been enormous, and but for the fact that he was a strict total abstainer he could not have sustained the work for so many years. One writer declares that "He held together nearly 6,000 souls for a space of thirty years, while one sermon at least of each Sabbath was printed and had a circulation of twenty-five thousand copies. His record as a preacher is absolutely without parallel in the history of the world." Apart from over 2,000 printed sermons, "John Ploughman's Talk" and "The Treasury of David" are amongst his most popular works. His first lecture on behalf of temperance was given in connection with the work among the young, in 1861, on behalf of the United Kingdom Band of Hope Union. His utterances were plain and unequivocal.

On one occasion he said : "Certain neighbours of mine laugh at me for being a teetotaler, and I might laugh at them for being drunk, only I feel more inclined to cry that they should be such fools. Oh that we could get them sober ; and then, perhaps, we could make men of them." In his "John Ploughman's Pictures" he painted in vivid colours the blessings of sobriety and the evils of drinking : "Men that might have been among the high and noble, men that might have sung like Milton, men that might, perhaps, have commanded the attention of listening Senators, are now, perhaps, singing in the bar-parlour, or telling silly stories to amuse their companions, and then themselves going home in a wheelbarrow. Oh what a dark solemn side there is to all this, to think of men created in God's image, blackened with the thumb and finger of the Devil." He often appealed to his hearers to sign the total abstinence pledge, and on one occasion he said : "I wish you would try total abstinence, and as a proof that it will not kill you, apply to some of the life assurance companies and insure your life. They will not charge you more because you are a teetotaler, but will charge you less, because they will expect you to live on almost for ever." Mr. Spurgeon, with the support of his deacons, Church officials, and members, banished intoxicating liquor from the communion service and used in its place the pure juice of the grape.

Dr. Joseph Parker.

Joseph Parker was born at Hexham, Northumberland, on April 9th, 1830. His father was a stone-cutter who brought up his son to the building trade. In early manhood Joseph Parker joined the Methodists, and became a local preacher among them. He walked miles throughout Hexhamshire and the North Tyne to attend preaching appointments. In 1852, with a view to becoming a minister, he went to London, studying at the Moorfield Tabernacle and the University College, later becoming Pastor of the Congregational Churches at Banbury and then at Manchester. In 1869 he returned to London as pastor of the old Poultry Chapel in the City, where crowds flocked to hear his sermons, so that when the Holborn Improvements were undertaken a prominent site was secured on the Viaduct for the purpose of build-

ing a new chapel, which is now well known as the City Temple. Here Dr. Parker became one of the most popular of London preachers; thousands came to hear him, and even his Thursday noon-day service for business men was always crowded. He was equally successful as a writer. Among his most popular works may be named "The People's Bible." "The Inner Life of Christ," "Apostolic Life," "Tyne Chylde," and "My Life and Teaching." Throughout his busy life Joseph Parker was known as an uncompromising total abstainer. He repeatedly denounced the drink and the liquor traffic in unmistakable terms. " Until we get rid of the drink," he said, "we shall make but little moral or religious progress. The public-house simply undoes what the Church attempts to effect. The drinking among young men is something frightful, especially among young men of business, who are under the impression that unless they give and take drink in pretty liberal quantities, they can make no commercial progress. This I believe to be an utter and ruinous delusion. If I were asked to put down in the order of importance such topics as Disestablishment, Home Rule, Temperance, the Eight Hours Movement, and the like, I should unhesitatingly place Temperance on the top of the list." His message to the great Prohibition Conference held at Newcastle-on-Tyne in 1897 was: "If all Christian communities would unite in denouncing the liquor traffic, in twelve months there would be no liquor traffic to denounce. The question is in the hands of the Churches." On another occasion he declared: "The deadliest enemy with which the nation has to contend is the drink-shop." Dr. Parker died in 1902, aged 72.

Dr. Newman Hall.

Newman Hall was born at Maidstone, Kent, on May 22nd, 1816. His father, John Vine Hall, printer and proprietor of the *Maidstone Journal*, was at one time a great drunkard, but was cured of his habit by taking a prescription of steel. He was well known as a teetotal bookseller and author of that well-known tract, "A Sinner's Friend." Although his father was such a drinker it was not until 1840 that Newman Hall became a teetotaler, after which he never failed, either by example or precept, to adduce his testimony to the value

of total abstinence. At fourteen years of age he left school and entered into business life, working with his father until he was twenty-one, when, having decided to enter the ministry, he became a student at Highbury College, graduating at the London University. From 1842 to 1854 he was pastor of the Albion Church, Hull, and under his ministry the membership grew from 43 to over 600, and a debt of £8,000 on the church was reduced to £2,000. From the first, Newman Hall placed total abstinence in the forefront of his ministry, and his strong advocacy of this principle left its impress upon the life of the people of Hull. In 1854 he commenced his long ministry at old Surrey Chapel, London, founded by Rowland Hill in 1782, and here his success was so great that larger premises had to be secured and Christ Church, Westminster Bridge Road, was erected at a cost of over £64,000, all of which was raised before the building was opened. The great Lincoln Tower was erected from the proceeds of lectures given by Newman Hall in the United States of America. He was not only a most eloquent preacher, but widely known as a popular and successful lecturer and public speaker. He was also a versatile writer, and some of his works had an enormous circulation. Three of the most popular, "Come to Jesus," "The Call of the Master," and the "Man Christ Jesus," were sold by the million. In 1891 the Edinburgh University conferred upon him the degree of D.D. In 1892 he resigned the pastorate of Christ Church, after 38 years' service, believing that the work of the church would be better in younger hands. In his parting address to the congregation he bore testimony to the benefits of total abstinence. "How indebted I am to the temperance cause! First of all for the splendid bodily health, for at seventy-six I can walk twenty miles a day, and clamber over the peaks and crags for nine hours at a time, and at the day's end feel no more fatigue than many not a quarter my age. But that blessing is nothing compared to the matchless opportunities for doing good which the temperance cause affords. My total abstinence has been called a wooden sword, but as a sword it was the sword of the Spirit, with an extra tooth in it, and by its aid, under God's blessing, I have been able to rescue the drunkard, and lead him to a higher life." He died in February, 1902, aged 86.

CHAPTER XI.

NONCONFORMISTS (*continued*).

Rev. Thomas Lord.

Thomas Lord was born at Olney, Buckingham, on April 12th, 1808, and preached his last sermon to a large congregation on August 9th, 1908, when he was 100 years and four months old. As a lad he served his apprenticeship to shoemaking, but all his spare time was spent in preaching the Gospel. He never attended a day school in his life, but taught himself to read and write. Through the Sunday School, which he joined in 1816, he gained access to a good library, which was of great assistance to him. Speaking of his call to the ministry he said: "When I first accepted I was in grave doubts, and it took me some time to decide. It was in July, 1834. The first was to enter the Congregational ministry, the second was from the Vicar of the Parish, and the third was from a manufacturing firm. After much serious thought I accepted the first, and I have never regretted it." He first settled at Wollaston, then went to Deddington and West Bromwich, finally settling down at Horncastle in 1863. Here he laboured for fifteen years, retiring from the settled charge upon reaching his 70th birthday. He continued, however, to preach and lecture, going from one end of the country to the other. He was eloquent, logical, and persuasive. His testimony in favour of total abstinence is emphatic. On this point he said: "I attribute my 75 years' public service and the retention of my faculties to such an advanced age as mainly due to the fact that I have never taken alcohol or narcotics of any kind." Delicate as a young man, he was warned both against preaching and total abstinence. "He will kill himself," the prophets said; but he stuck to both, with beneficial results to the people he ministered and to his own health. His recipe for longevity was: "Plain living, and avoidance of alcohol

and tobacco." Almost to the last he took his two-mile walk every day in addition to whatever other work or exercise he might have to do. He preached over 5,000 sermons, and in addition to thousands of lectures and addresses on general subjects, spoke at over 1,000 temperance meetings. The Horncastle people raised a large sum of money in celebration of his attaining his 100th birthday, the amount being devoted to the Horncastle Nursing Home, with which Mr. Lord was connected. They also presented him with his portrait painted in oil, and to the public celebration of this event King Edward VII. sent Mr. Lord a telegram of hearty congratulation. He died on August 21st, 1908, aged 100 years and four months.

Rev. Charles Garrett.

Charles Garrett was born at Shaftesbury on November 22nd, 1825, and when fifteen years of age he signed the total abstinence pledge after hearing a lecture by John Cassell, the founder of the famous London publishing firm of Cassell and Company. Charles Garrett soon became a speaker, Sunday School teacher and local preacher among the Wesleyan Methodists. Having been accepted by the Conference, he entered the Theological Institution at Richmond when 21 years of age. He made such rapid progress with his studies that he did not stay the full time, but was stationed at Mildenhall, Suffolk, when he was 23, and for over fifty-one years he was one of the most popular Wesleyan ministers in the country. He was elected President of the Wesleyan Conference in 1882, not only as a tribute to his eloquence as a preacher but as a recognition of his great zeal for total abstinence and social work. After spending three years in regular ministerial work in Liverpool, during which Mr. Garrett had instituted many agencies on behalf of the drink-cursed population, the Conference, in 1875, determined to permit him to continue his good work. They therefore appointed him Superintendent of the Liverpool Wesleyan Mission, and for over thirty years "The Black Spot on the Mersey" had the advantage of Mr. Garrett's brilliant intellect and work. His successful missionary enterprise in Liverpool had much to do with the present missionary

activity in our great centres of population, for Mr. Garrett's fame and work was not confined to his own denomination. Almost every effort on behalf of Christian, moral, social or philanthropic elevation of the people secured his help, and by his eloquent, soul-stirring appeals all classes of the community, especially the poor and helpless were benefited. Thousands of the poor, suffering, starving children of Liverpool were assisted and shielded from the dangers of the streets. He started Homes for the Children, and a Home for Homeless Girls. An amount of money raised as a "Jubilee Fund" for Mr. Garrett was wholly used for the founding of this latter Institution. He was really the originator of the Lockhart Cocoa Houses, which have become so popular all over the country. Speaking at an all-day Conference called by Mr. D. L. Moody on March 4th, 1875, in connection with a great mission in Liverpool, Mr. Garrett said: "We have in Liverpool 20,000 dock labourers for whom the Church does next to nothing; from the nature of their employment they are compelled to be about the docks all day long, and not a door is open to them but the last into which a working man should go—the drink-shop. If the gentlemen present are really anxious to help the working men they will form a company and open houses where these men can obtain refreshments without being tempted to neglect their work or waste their money, and where their wives and children can wait with their meals without being tempted and insulted." Before the Conference closed £20,000 was promised to this project and the company formed. This company was the forerunner of the present Coffee Palace, Cafè, Tea Room, and other refreshment room which has been opened where the evil influence of intoxicating liquors is absent. Almost every town in the country was visited by Mr. Garrett in the interest of good government and the total abstinence cause, and many striking utterances were delivered by him against the liquor traffic. "There is only one shop," he said, "that manufactures paupers and criminals, and that is the drink-shop." To prohibit the establishment of these drinking places was very dear to the heart of Mr. Garrett. He was also one of the projectors of the *Methodist Recorder* and one of the founders of the *Methodist Temperance Magazine*, and for many years its editor. He died in 1900 in his 75th year.

REV. HUGH PRICE HUGHES.

Hugh Price Hughes was born at Camarthen in 1847. His father was a surgeon. The intention of the son was to study for the law, but he became very early in life deeply impressed that his avocation was the preaching of the Gospel. Having come to this determination, he wrote to his father announcing his decision. The reply was a characteristic one "I would rather see you a faithful and successful Methodist minister than the Lord Chancellor." He graduated at the London University, and then entered the Wesleyan Theological College at Richmond. At the age of twenty-one he commenced his ministry at Dover, removing to Brighton, Tottenham, Oxford, etc., before settling in London in connection with his remarkable work as Superintendent of the West London Mission. From the commencement of his ministry Mr. Hughes was an earnest advocate of total abstinence; he was whole-hearted and vigorous in his work, and his influence for good was very great indeed. His utterances both in the pulpit and on the platform were decisive, courageous and stimulating. In each circuit visited he infused a spirit of enthusiastic devotion and aggression, which not only affected the church of which he was the minister, but extended to the whole community in which he laboured. In 1898 he was elected President of the Wesleyan Conference, and during his term of office he visited nearly every circuit in the country, doing much on behalf of the Twentieth Century Fund, by means of which one million guineas were raised for connexional purposes. During the year that he was President of the National Free Church Council he held a very large number of evangelistic services in the large cities and towns throughout the country, the largest halls and churches being crowded night after night. As one of the founders of the "Forward Movement," in Methodism he was recognised as the leader, and in this capacity did yeoman service in establishing missions throughout the land. As founder and editor of the *Methodist Times* he advocated the quickening of, and the bringing into vigorous action, all kinds of agencies for the benefit of the masses. The West London Mission was a sample of his work. Here he conducted three services every Sunday in the great St. James's Hall, which was invariably crowded. On Sunday evenings and week-days

services were also held in the Princess Hall, Wardour Hall, and the Cleveland Hall. An Association of Ladies, Trained Nurses and Visitors was established. Lay Agents were employed to carry on evangelistic and temperance meetings, distribute pure literature, and many other branches of good work. A Medical Mission for the needy, and the feeding and clothing of the poor was undertaken on a large scale. He was a foremost champion of social purity, and an earnest advocate of arbitration instead of war. He firmly believed that the liquor traffic was the great curse of the people and that it blocked every agency to progress. "I am not afraid," he said, "of fighting the liquor traffic upon a clear and plain issue, we have succeeded to a far greater extent than many imagine in educating the public conscience upon this question. If we have the opportunity of going straight to the public on the question—shall we destroy the liquor traffic?—I have no doubt as to the issue. I believe that God is stronger than the devil, and that there never was a time when moral considerations had such weight with the people as they have now." Mr. Hughes died on November 18th, 1902.

DR. JOHN CLIFFORD.

John Clifford was born at Sawley, Derbyshire, on October 16th, 1836. His early life was spent in a cotton mill, but through the influence of his mother and a Sunday School teacher, he early determined to devote himself to Christian work. When only fifteen years of age he was baptised, and almost immediately commenced to take part in religious services in his native village. At nineteen he was a most acceptable local preacher, and in much request for many miles around. When he was twenty-one he left the cotton mill and entered the General Baptist College, Nottingham. His ability as a Christian preacher, thinker and earnest worker having become known to the friends worshipping at the Baptist Chapel, Praed Street, London, he received a call while at college to became their pastor, and in October, 1858, he left college and became minister of that place. His hunger for knowledge induced him to enter the University of London, and here for years he continued his studies, matriculating in 1859, taking his B.A. with high honours in 1861, his M.A. in 1864, LL.D. 1866, and in 1890 the

Baty University conferred upon him the degree of D.D., "For his conspicuous ability." When he took charge of the Praed Street Chapel there were only sixty-one members, but his power as a preacher soon won the ears and hearts of a huge mass of people, so that the old chapel became too small and the fine existing block of buildings at Westbourne Park was erected at a cost of £15,000, while the Chapel in Praed Street was retained as a branch church until the expiration of the lease in 1909. A mission centre was also established in Bosworth Road, which has been greatly successful. Dr. Clifford's work among the young has been of great service, while his hold among the working classes has been remarkable. Every Sunday after the evening service, a special meeting is held for an hour and a half, "as a means of providing pleasant intercourse of a social character." Admission to this gathering is by card, and the demand for these tickets is always greater than the supply. Numbers of young men and women and others of older growth have acknowledged that this gathering has been of great advantage to them. The agencies connected with this church are many and valuable: There is a largely attended Bible Class, Literary and Debating Society, Servants' Home and Free Registry, a Building Society, a Ruskin Club, which meets in the morning between the hours of seven and eight, etc. These give some idea of the great activity of this man's life. While working as a factory lad he saw the evils of intoxicating liquors and became a total abstainer. He has many a time declared, "I became a total abstainer because I saw there was a prospect of doing more good by practising and preaching total abstinence than by any other way open to me. I am unspeakably grateful that I started so early in the good cause." Dr. Clifford has spoken upon the temperance question in almost every large town in the Kingdom, and has written much in favour of the movement. In 1874 he delivered a very able paper before the Baptist Union, entitled "The Church's War Against National Intemperance." This paper was printed and many thousands were sold. In 1877 he preached the annual sermon of the National Temperance League in the Metropolitan Tabernacle, and when his new church was opened he set apart one night for a special temperance meeting, at which Sir George Williams

presided. Outside his church work, Dr. Clifford has become a great power in the nation, in all that tends to uplift the masses of the people. He is ever a leader, travelling, speaking and writing on behalf of great causes. He has held many important positions, both in the Church and in the nation. President of the General Baptist Union in 1872, London Baptist Association in 1879, Baptist Union in 1888 and 1899, National Free Church Council in 1898, British Chautauqua in 1900, etc. In 1897 he made a tour of the world, gaining much information respecting the material, social and religious life of the people in the lands visited. The number of publications from the pen of Dr. Clifford is enormous, and many are of great value and very popular. At the Jubilee of his ministry in connection with the only church he has been the pastor, he was the recipient of a national testimonial amounting to £6,000, together with a number of very valuable presents from the members and societies connected with his church.

Dr. J. H. Jowett.

John Henry Jowett was born at Barnard Castle, Durham, in 1864, and was educated at Edinburgh and Oxford. Early in life he became a total abstainer, and the best powers of his heart and mind have been given to the extension of this principle, both in the churches and among the general public. In 1889 he was ordained and became pastor of the St. James' Congregational Church, Newcastle-on-Tyne. His first appearance before the general public was upon a temperance platform, and he soon impressed his audience with the intense earnestness of his desire to spread the blessings of total abstinence and his deep sense of the responsibility of the Christian Church to grapple sternly with the evils of alcoholic indulgence. Through his personal influence and regular participation in the Church temperance work, especially among the young, the ordinary temperance meetings at St. James' became the largest and among the most interesting in the city. During his residence in the North he was President of the Band of Hope Union, and among the most enthusiastic supporters of every phase of the movement. After six years of most devoted work he removed in 1895 to Carrs Lane Congregational Church,

Birmingham, where he has taken rank among the leading preachers of Great Britain. On every fitting occasion he has courageously insisted on the duty of total abstinence with an eloquence and power which early placed him in the front rank of preachers and speakers. Courage and hope are the watchwords of this remarkable preacher. "The counsellor is a man," he says, "who has steadily gazed at light at the worst, who has digged through the outer walls of convention and respectability, who has pushed his way into the secret chambers and closets of life, who has dragged out the slimy sins which were lurking in their holes, and named them after their kind; it is this man, who, when he has surveyed the dimensions of the evil and misery and contempt, merges his dark indictment into a cherry and expansive dawn, in an optimistic evangel, in which he counsels his fellow-disciples to maintain the confident attitude of a rejoicing hope." In 1910 he was President of the National Free Church Council, and the Edinburgh University conferred upon him the honorary degree of D.D.

Other Notable Men.

This list of notable Nonconformists might be enormously extended, for the number who have been total abstainers are almost legion. In the early days of the movement the Rev. James Sherman (1796-1862) stands out as the most prominent London minister in support of the cause. To his own people in old Surrey Chapel, and throughout the country, he spoke and preached on behalf of total abstinence. Thomas Shillito (1754-1836) having realised a competence as a shoemaker, gave up his life to preaching the Gospel and total abstinence. He visited the chief centres of population throughout Europe, having interviews with Kings, heads of Governments, and others, and was President of the British and Foreign Temperance Society in 1833. Rev. Dr. W. Reid (1814-1896) was a foremost man in his day. While yet a student he championed the cause of total abstinence, and all through a long ministry pressed the question in pulpit, platform and press upon the attention of the people. His comprehensive cyclopædia and other writings from his pen were most valuable. The Rev. Peter Mearns (1816-1901) became a total abstainer in 1838, and until his death took

a front place in the advocacy of this principle. He was ordained in 1846 and remained at the one church until he died in 1901. In his jubilee services he declared: "I have never been unable to preach on account of ill-health for a single Sabbath. Since I entered my eighty-first year, I have climbed two of the Cheviot mountains, each of them requiring a walk of about two hours from the railway station to reach the summit. Much of the strength that remains to me after four-score years is no doubt owing to my long practice of total abstinence from all intoxicating liquors." The Rev. George Wilson McCree, "The Bishop of St. Giles" (1822-1892). His work among the poor of the Seven Dials in the middle of the nineteenth century was of national repute. He was a great open-air preacher, Secretary of the United Kingdom Band of Hope Union, one of the originators of the London Temperance Hospital, and the Mansion House Committee on the Dwellings for the Poor, etc. He fought many battles on behalf of Nonconformity, temperance and freedom, and was a leader of men and movements for more than fifty years. Rev. Alexander M'Laren (1826-1910) was twice President of the Baptist Union (1875 and 1901), and for over fifty years was pastor of the Union Chapel, Manchester. During his prime he was considered the greatest living preacher. He was an outspoken advocate of total abstinence, and strongly supported the United Kingdom Alliance in its efforts to secure the prohibition of the liquor traffic. Rev. William F. Moulton (1835-1898) was the son and grandson of Wesleyan ministers who strongly advocated the principle of total abstinence. He was one of the most learned men of his day, a gifted preacher and author. He not only supported personal abstinence, but was a firm believer in the justice of the suppression of the entire liquor traffic. Rev. James Mackenzie (1838-1898) was one of the most powerful preachers and speakers connected with the ministry. For twenty-five years he was pastor of the South Shields Presbyterian Church; then Secretary of the great Forward Movement, and mainly by his effort over £30,000 was obtained for the building of new churches. He was an earnest advocate of total abstinence and Prohibition, for many years Honorary Secretary of the North of England Temperance League, and one of its most fearless speakers. Rev. George Maunders (1813-

1878) did much in his day to secure the adhesion of the Methodist Church to total abstinence, of which for many years he was a pronounced and enthusiastic supporter. For ten years he was editor of the *Methodist Temperance Magazine*. He was the author of many popular booklets, one entitled "Total Abstinence Safe, Legitimate and Expedient," had a great circulation. Then there are men like the Rev. Dr. James Martineau (1815-1900), a brilliant preacher, speaker and author; Rev. Dr. James Drummond (1835), for many years Principal of the Manchester College, Oxford; Rev. J. C. Street (1832), an eloquent preacher and advocate of total abstinence and Prohibition, and the Rev. S. A. Steinthal (1826-1910), the celebrated Manchester minister, who did much to make popular the right of the people to the power to prohibit the liquor traffic in their respective localities. Rev. W. L. Watkinson, D.D. (1838), a prince of preachers, President of the Wesleyan Conference in 1897 and 1898, Editor of the *Methodist Magazine* and the *London Quarterly Review*; the Rev. J. Munro Gibson (1839), Moderator of the Presbyterian Church, President of the Free Church Council, and Principal of Westminster College, Cambridge; the Rev. F. B. Meyer, B.A. (1847), an able preacher and most successfull missioner, President of the International Sunday School Association, etc.; the Rev. Dr. R. F. Horton (1855). His sympathy with social movements, and his incessant work on behalf of the humblest toilers marks him out as one of the most powerful men of our times. The Rev. Dr. G. Campbell Morgan (1863), the builder-up of a great Church at Westminster by his eloquence and organising ability. The Rev. R. J. Campbell (1867), the well-known pastor of the City Temple. The Rev. A. T. Guttery (1863), the energetic Superintendent of the missionary work of the Primitive Methodists, etc., etc.

CHAPTER XII.

INSTITUTIONAL BUILDERS.

The world owes much to the institutional builders, a large number of whom have been total abstainers. These people have spent their time, energy, ability and money in behalf of various plans for the benefit of humanity, many of which have become of international repute, and have resulted in great good to the community. The past century has witnessed many reforms brought about by Acts of Parliament, by which Slavery was abolished, Prison life more humanised, women and children freed from labour in mines, the Press Gang and Duelling prohibited, the cheapening of food secured, the employment of little children to climb chimneys abolished, the Factory Act adopted, the better housing of the people with improved sanitary conditions, and the establishment of Cottage Homes, Asylums, etc., etc., accomplished. The past hundred years has also witnessed a great revolution in national life from individual effort. Some of the noblest traits of character that the pages of history can produce are to be found among this band of men and women, who have built up institutions having for their object the improvement and elevation of the race, the relief of suffering and distress, and the removal of the cause of much evil which is self-inflicted. These noble characters are a nation's best assets. It will be a remarkable fact to many to find with what unanimity these people declare against the liquor traffic as the chief stumbling block to the betterment of the people, and in favour of total abstinence. We have referred to the Institutions organised by Charles Haddon Spurgeon, *i.e.*, The Pastor's College, Orphanage, and Publication Depot; Charles Garrett and the Liverpool Children's Home, and Home for Homeless Girls; Father Nugent's Boys' Refuge, and Women's Shelter and Night Refuge; Cardinal Manning and the League of the Cross; Canon Ellison and the Church of England Temper-

ance Society, with their multitudinous agencies for the benefit of all classes of the community. The country is covered with these institutions established by total abstainers; almost every hamlet has been reached, while the large centres have quite a number.

General William Booth.

William Booth was born at Nottingham on April 10th, 1829. The Editor of the *Review of Reviews*, W. T. Stead, has said of him: "A journalistic career of many years has brought me into close quarters with an immense number of the ablest men and women of our time, and I have no hestitation whatever in saying that in the whole sweep of my acquaintance I have never met more than half-a-dozen men—British, European, or American—crowned or uncrowned, prelates, statesmen, soldiers, or workers, whom I would rank superior in force, capacity, and initiation with General Booth, Mrs. Booth, and their eldest son"; Lord Wolesley has stated: "That General Booth is the greatest organising genius of his time." This remarkable man was brought up in humble circumstances. In his boyhood he attended the services of the Church of England, but finding the Wesleyan Methodist meeting more to his liking he joined that body. The preaching of the Rev. James Caughey, an American minister, made a deep impression upon his young mind, and he says: "I saw as clearly as if a revelation had been made to me from Heaven, that success in spiritual work as in natural operations, was to be accounted for not on any mere theory of Divine sovereignty, or favouritism, or accident, but on the employment of such methods as were dictated by common sense, the Holy Spirit, and the Word of God." His first work was "To some of the poorest and most desolate people of Nottingham"; he held meetings in the open air, "fine weather or foul," followed by smaller gatherings in the cottages and other places. "These efforts were followed by the visitation of the sick and the converts, with processions to the big chapel on the Sunday." But these proceedings soon brought him into conflict with "the respectable authorities of the society," and so the processionists were compelled to enter by the "back door where the free seats were." No matter, however, what difficulties were put

in his path he still persevered with his work. At eighteen years of age he became a local preacher, and after seven years' earnest labour for the Wesleyans, he accepted a call to become a minister with the Methodist New Connexion. His work was so successful that the Conference set him apart as an evangelist for the entire Connexion, but after eighteen months he was put back into circuit work again. "This," he says, "was a heavy blow to me and very much against my judgment." He spent one year in Halifax and three years in Gateshead, when a memorial was sent to the Conference urging his re-appointment to the evangelistic work. This, however, was refused, and he therefore resigned the regular ministry, "going out," as he says, "from home and salary with a delicate wife, and four little children under five years of age, leaving almost every friend I had behind me in order that I might have the opportunity of filling the sphere in which I thought I could best serve God and save the largest number of souls." William Booth and his good wife and family removed to London, and commenced their life's work. After seven years' earnest effort on behalf of the poor, especially in the East End of London, the Christian Mission was formed. This body eventually became the great organisation now known as the Salvation Army. From the first General Booth has been an ardent advocate of total abstinence from all intoxicating liquors, he has given this principle of life a prominent place in his mission work, for all his officers and members are pledged teetotalers.

The Salvation Army.

The success which attended the work of the Christian Mission was great indeed, but that which has been achieved by the Salvation Army has been phenomenal. "Where shall you get your preachers, Mr. Booth?" asked a friend one day, when General Booth was declaring his intention of opening new stations of the Christian Mission. "Out of the public-house" was the prompt reply, and "Thank God," Mr. Booth says, "the boast has been amply justified thousands of times over." Strange and unheard of names have been given to the gatherings held. "Drunkards' Demonstrations" were very popular at one time, and numbers of men and women were saved from a life of vice to one of sobriety and godli-

ness by means of these meetings. Many of the officers of the Army to-day were once drunkards, and some even the sons and daughters of drunkards. "You may go," says General Booth, "to any Corps of the Army throughout the world and find the same story repeated over and over again. Men and women who to-day are our Captains and Lieutenants, our Sergeant-Majors, Drummers, Standard-Bearers, Door-keepers—our prominent leaders, in fact, in every department—are men and women who were to be found before the Army met them spending more of their time in public-houses than in churches; and, in most cases men and women who were drawn right from the public-houses in the first instance by some passing procession of the Army. It is the finger of God that has beckoned them away by means of the Army's flag, and it is the power of God that keeps and inspires them to this day." General Booth's first meeting in London was held on the Mile End Waste on July 5th, 1865. In 1873 the Mission had 71 circuits, and 12 Evangelists. The name was then changed to that of the Salvation Army, and in 1883 there were 442 Corps under 1,967 officers, the work having been extended to thirteen countries or colonies, including Scotland and Ireland, Australia, New Zealand and Canada, the United States, France, Switzerland, Sweden, India, Africa, etc. In celebrating twenty-one years of work, the General reported 1,552 Corps, with 3,602 officers, and that 28,200 services were being held every week, or at the rate of one million, four hundred and ten thousand every year. In 1909 there were 8,485 Corps, with 25,722 officers, and 2,000 missionaries, with 21,441 bandsmen, labouring in almost every country on the face of the earth. In 1890 General Booth issued his great book, "In Darkest England, and the Way Out." From the Queen on the throne to the humblest citizen the work made a deep impression, and the proposals were supported with great enthusiasm; over £100,000 was quickly raised to enable the General to carry out his scheme. Since that time about One Million pounds sterling has been raised every year for the Army's Rescue Agency and the Temperance and religious work among the masses. The good that has been accomplished must have been, and still is, enormous. W. T. Stead declares it to be a miracle, "compared to which that of the loaves and fishes is but a small affair. A miracle also that is absolutely

unique. No religious organisation born in these late years can show anything approaching to such material results within so short a space of time," and the basis of all this marvellous work has been total abstinence. The Salvation Army not only exists for the preaching of the Gospel, but its Social Scheme has attained national dimensions; it has provided over fifty million meals for the poor, and nearly twenty million beds for the homeless. Its Workshops and Labour Factories have provided nearly a quarter of a million of people with employment, while its Labour Bureaux have dealt with a similar number. Its Prison Work and Inebriate Homes have saved thousands from vice and drunkenness, and its Land Colony at Hadleigh, and its "Home Beyond the Seas" have been of great service to thousands of families. At the present time the Salvation Army have something like a thousand institutions at work dealing with the derelict population, or, as Mr. Bramwell Booth has said, "Harbours of Refuge for the shipwrecked." By special invitation of King Edward VII. in 1902 General Booth was welcomed at Buckingham Palace and congratulated by the King and Queen upon the splendid work he was doing.

Rev. Prebendary Wilson Carlile.

Wilson Carlile was born in London at Brixton on January 14th, 1847, being a descendant of Scottish grandparents who settled in the Metropolis in the early part of the nineteenth century. Both his grandfather and father were business men, and for some few years Wilson Carlile devoted his attention to a commercial life; but the Church and the poor were as a magnet drawing him to consecrate his life and talents to the spread of the Gospel and the uplifting of the slum population of the great capital of the British Empire. One of his earliest experiences respecting the evils of intoxicating liquors was in his own home. When only six years of age he rescued his foster brother from the hands of a drink-maddened nurse. No sooner did he get into business than the drink curse again met him, for here he found that "two porters and one of the buyers were frequently intoxicated while at work." These events "went to form in him a horror of the indulgence in strong drink, which has never left him." From being the organiser of a Negro Band,

having charge of the banjo, at fourteen, the conductor of a small choral and orchestral society, at sixteen, he next was the trainer of a class of Navvies to sing from the Tonic Sol-fa —first teaching them the alphabet, for which work he received the high commendation of John Curwen, the originator of the Tonic-Sol-fa system. At eighteen he was admitted a member of the Stockwell Congregational Church, and at twenty-three settled down as a married man. At this time he became engrossed in the determination of becoming a successful business man of the City, for he was then at the head of an extensive wholesale house in Cheapside, making something like £2,000 a year profit. In 1873, when only twenty-six years of age he was a wealthy man, but the suspension of a number of Banks in London and elsewhere was most disastrous for him. On "Black Friday" he returned home practically ruined only saving about £1,500 from the wreck. His father, who was a wealthy man, rendered him great assistance at this time, but he was overwhelmed with the thought that he had been defeated. The mental strain acted upon his spinal weakness of former years, so that he was laid aside incapable of work for a considerable time. Of this time he says, "God threw me on my back that I might look up the better." His aunt sent him *The Christian* every week, but it was the reading of Mackay's "Grace and Truth" that led to his change of life. When he recovered from his collapse "the service of Jesus Christ became his one passion." His first public Christian work was among the Brethren, who worshipped in a small room at Blackfriars. Here he first became acquainted with the rougher life of the slums. "While he exhorted and perspired inside the little mission-room, gangs of roughs created a diversion outside, alternately fighting among themselves and demonstrating against their fellows within." His next step was to offer his services to the Rev. E. Hopkins, Vicar of Holy Trinity, Richmond. A broken-down schoolroom was furnished and here he started gathering together the rough lads of the district. The first meeting was something like pandemonium. Every time he tried to start a hymn the lads struck up a comic song. The second night he stood at the door, only admitting those whom he thought would behave themselves. This caused almost a riot from those who were left outside, and much damage was done to the property from stone-

throwing. This did not daunt him, and supported by the Vicar and the local friends he held on his way, and it is a remarkable fact that in after years some of these roughs who attempted to break up his first meetings in Richmond, became Church Army soldiers and capable workers.

THE CHURCH ARMY.

During the whole of 1874 and the early part of 1875, Wilson Carlile continued his work at Richmond. He formed a "Roughs' Sunday School," Night School in the old Baths, and other agencies for the outcasts of society. The visit of Moody and Sankey to London was the opening for him to take part in a wider sphere of usefulness, and he became an assistant at the harmonium at the great mission meetings. Then he became a regular assistant to Professor Henry Drummond at the overflow meetings. One night, however, Drummond had to speak at another gathering and Carlile was left alone. "How he got through the evening he does not know. It was a most trying experience, for he had never attempted to address an audience of such a character before; his work had been entirely among lads." From this meeting dates the idea of forming a Church Army, although there is no doubt that he had been in training for this branch of work from his youth up. His mother had taught him to sympathise with poverty and to relieve distress wherever possible. His business losses determined him to sacrifice all attempts at worldly gain, and to consecrate his life to the uplifting of the people. So "from his obscurity he started a movement in the Church of England which may yet rank with the Franciscans, the Wesleyans, and the Oxford Movement." After eighteen months' work with the Evangelisation Society, he became a student of the London College of Divinity, preparatory to taking Holy Orders. He then became one of ten Curates under the Vicar of Kensington—the present Bishop of Peterborough, the Rev. Carr Glynn. His work among the poor, the soldiers, the police, in the open air, the barracks, and the workhouse, soon gathered round him a number of men and women, won from vice and drunkenness, determined to assist him in his endeavour to win others to a life of sobriety and Christianity. The "Church Militant Mission" was the name of his first effort.

Wilson Carlile soon met with strong opposition to his work. A body calling itself "The Skeleton Army" opposed to all open-air preaching, attacked his services both outside and in the halls. The work, however, grew so that the large Vestry Hall had to be engaged to accommodate the crowds desirous of attending the services. The masses of people attending blocked High Street, Kensington, so that the police interfered and the meeting place had to be changed. He then visited Oxford and Bristol, forming branches of his Mission. In 1882 these two branches with Richmond and Kensington formed themselves into "The Church Army." It is stated "That from the first Mr. Carlile had determined that the Church Army should be a non-party society as broad as the Church, and the ally of the High, Low, and Broad schools alike." In 1884 there were fifteen working men evangelists, and at the first annual meeting of officers and workers, held in Manchester, forty-five were reported to be engaged wholly in the work with a general membership of over four thousand." Many of them at one time were drunkards, gamblers, wife-beaters, and blasphemers. The "total income amounted to £2,500 in regular subscriptions, and £4,000 in working people's pence." In 1908 the number of trained workers was nearly 1,250 with 66 mission vans, and the income was over £250,000. In addition to the religious and temperance work carried on by the Church Army, there are Labour Homes and relief works by which many thousands of people receive temporary employment, while a large number have been assisted to start new lives in Canada. Mr. Carlile and all his officers are total abstainers, for as he has said, "Alcohol first imbibed from the mother's glass soon fans the spark of secret vice into flames of open crime." The work of the Church Army has now become National, and King Edward VII. in 1909, recognising its value, invited Prebendary Carlile to Buckingham Palace and congratulated him upon the success of his work.

David Nasmith and the London City Mission.

David Nasmith was born at Glasgow in 1789, but removed to London, where he saw the evils of vice and drunkenness to such an extent that he determined to do something to better the condition of the people. After doing a consider-

able amount of personal visitation, he asked two friends—R. E. Dear and W. Bullock—to meet him in a small room at 13, Kenning Terrace, Hoxton, to consider how best to counteract the evils which they saw around them. This meeting took place at six o'clock in the morning of May 16th, 1835. Much consideration and prayer was given to the subject, and it was then resolved "That we who are now present form ourselves into a Society to be called the London City Mission." The work these men undertook is somewhat understood by the condition of London as described by Mr. Wayland in his history of the Mission. "The state of the Metropolis at that time was most appalling. Even then it was an exceeding great city, with a population of nearly two million souls. These were concentrated into a comparatively small area, as the City proper then had scarcely any suburbs, the poor being crowded together in particular neighbourhoods, while the criminal classes monopolised whole districts to themselves. At that time London had degenerated to the lowest condition known in its long history. In such central parishes as Westminster, St. Giles, and St. Georges-in-the-East, congeries of these people were hived within labyrinths of narrow streets and all but inaccessible courts and alleys. Cherished traditions of daring criminals of past generations, such as Jack Shepherd, clung to these habitations, while the inmates and their children were descendants of criminals and paupers. Brought up in the midst of corruption, physical and moral, uneducated and uncared for, many had lapsed into practical heathenism, having lost the very knowledge of God. Rioting and drunkenness were general, the public-houses being open all night. On Sunday mornings drunken men and women used to stagger across the path of people on their way to church. Prize fighting as a sport was at its height. The rat-pit was another popular amusement. 'Penny gaffs' were provided in great numbers. In every way sin had obtained dominion over the masses, who were uneducated, and to all appearance hopelessly lost." Such was the outlook which David Nasmith faced when he determined to form the London City Mission, and like a brave man, he faced it as a total abstainer. His reasons for adopting and recommending this principle he stated at a meeting held in the London Tavern on Good Friday, 1839, although no

doubt he had stated the same thing before. "I had heard of the progress and benefits of total abstinence from several parts of the country, especially Wales, so I went to see if these things were true or not. I found the churches which before had been deserted, scarce capable of containing the multitudes who flocked to hear the Gospel. The beer-shop frequenter, the swearer, and the Sabbath-breaker, were now sitting at the feet of the Redeemer. I could no longer doubt as to my duty to aid a movement which presented so powerful an auxiliary to the extension of Christ's Kingdom. I at once adopted the principle of total abstinence, and have ever since advocated it both in public and private." For a few months the work of the Mission was conducted by voluntary efforts, but at the eighth meeting it was resolved to engage a missionary, who should devote his whole time to the work. This was considered a great step in those days, but after seventy-four years it is found that nearly 500 missionaries are necessary to cope with the work, and some 125 are devoted to special efforts among almost every class of working people. Its Mission Halls and other agencies are now to be found in every part of the great Metropolis, and it is computed that upwards of half a million working men are reached by these means every year, the expenditure for 1908 amounting to £58,059. What David Nasmith said eighty years ago is still true to-day, "All our religious institutions have failed and will fail to accomplish what God has designed they should, until the Temperance Society has carried out its most important objects"; for while year by year somewhere about 2,000 drunkards are hopefully reclaimed by means of the Mission, there are as many or more drunkards made by means of the open door of the public-house.

CHAPTER XIII.

INSTITUTIONAL BUILDERS (*continued*).

Sir George Williams and Young Men's Christian Associations.

George Williams was born at Dulverton, Somerset, in October, 1821. His father was a farmer, so that it was in the fields that the future founder of the Young Men's Christian Association, and the great benefactor of Young Men, spent his early days. At fourteen years of age, however, he was taken from the farm and apprenticed to a draper at Bridgewater; at twenty he removed to London, having obtained employment with Messrs Hitchcock and Rodgers. While at Bridgewater he attended a temperance meeting addressed by Thomas Whittaker, one of the early teetotal advocates and later Mayor of Scarboro', and here he signed the total abstinence pledge, remaining firm to its principles until the end of a long and most useful life. He had not been in London long before he found that the young men of his class were surrounded by many temptations—especially through the open door of the public-house. He therefore bent his energies to counteract this state of things, first by personal conversation, then by gathering some of the young men together in his bedroom. By these and other means he obtained some influence over a large number of those employed with him. Religion was his constant plea, but with this he did not forget to warn his fellows of the danger of taking intoxicating liquors, and the absolute safety of the total abstinence pledge. Every new assistant, more particularly those from the country, unfamiliar with the evils of city life, was given the friendly hand and urged to join with those who were striving to live a godly and sober life. The numbers grew so that young Williams sought and obtained permission to hold the meetings in one of the larger rooms of the warehouse, and here in 1854 the first Young Men's Christian Association was formally estab-

lished. The head of the firm, Mr. Hitchcock, seeing the great benefit that was being done, threw his personal influence on the side of the Association. The large dining hall was not only used for religious services, but for temperance lectures by such advocates as James H. Raper, John Hilton and others. One of the outcomes of these gatherings was the establishment of the City of London Total Abstainers' Union, of which Mr. (later Sir George) Williams was President for many years. The work of the Union consists principally in holding total abstinence meetings in the great warehouses of London. Upon the death of Samuel Morley in 1886, Mr. Williams became President of the United Kingdom Band of Hope Union, and both by personal effort and large donations did much to further the cause among the children. Sir George Williams' name will, however, be indelibly connected with the Y.M.C.A., an institution whose ramifications have now spread to almost every corner of the globe. At the jubilee celebrations held in London in 1894, over two thousand delegates attended, speaking no less than seventeen different languages, and representing twenty-six nationalities. Huge meetings were held in every conceivable building, St. Paul's Cathedral, Westminster Abbey, the City Temple, Metropolitan Tabernacle, the Guildhall, Royal Albert Hall, Exeter Hall, etc., and all testified their honour to the founder of this great institution. The press of the world cordially endorsed the tribute, and to crown all Her Majesty Queen Victoria signified her approval by conferring upon him the honour of Knighthood, while the City of London honoured itself by bestowing upon him the honorary freedom of the City. It is remarkable, but true, that as a tribute of respect to the total abstinence principles of Sir George Williams, the whole of the festivities connected with the Jubilee celebrations, including the dining of over two thousand delegates every day, were carried out without any intoxicating liquors being supplied. The growth of the Y.M.C.A. movement is simply marvellous. The last returns show that nearly 10,000 Institutions, and 8,000 Auxiliaries, have been established in all parts of the world, having a membership of nearly one million; that something like £6,500,000 has been expended on buildings alone, while at the present time (1909) fully £1,000,000 more is being expended in London and elsewhere on new

buildings. When Sir George Williams died in 1905, at the age of 84, he was president of no less than 33 different organisations, and practically the whole of his latter years was wholly devoted to religious and philanthropic work, so completely did he absorb himself in work for the benefit of the people.

Alderman William White and Adult Schools.

William White was born at Reading, Berkshire, in 1820. He was a very delicate child and was often urged to take intoxicating liquors. "If you do not," said his own people, "you will die"; but he persistently refused. When only sixteen years of age he went to a temperance meeting and signed the pledge. From then to his death in 1900 he was a most ardent advocate of total abstinence and the prohibition of the liquor traffic. When quite a boy he began to teach in a Sunday School, and when he was twenty years of age he, with some kindred spirits, opened a Sunday School in the poorest and most squalid district in Reading. In 1848 he removed from Reading to Birmingham, and started in business as a printer and stationer. In later years the firm was known as Messrs. White and Pike, employing some 300 hands upon the work in which they were engaged. In 1845 Joseph Sturge, a thorough-going total abstainer, had gathered together some men on the Sunday morning for study and Scripture reading. When William White got to Birmingham he joined Joseph Sturge in this good work, the outcome of which has been the Adult School movement throughout the country. In 1848 about 100 men would meet, but when the Jubilee was held in 1895 this one School had over 3,000 scholars, and Mr. White had in his own class over 300 members. After ten years' successful work in the Birmingham school, it was determined to try and establish similar schools in other parts of the country. With this object in view, in 1858-59 William White and J. S. Fry, another total abstainer, travelled through England and Ireland, addressing meetings in favour of the opening of Sunday Morning Adult Schools. In quite a number of places the matter was taken up with earnestness and successful schools established, not only by the Society of Friends but by many other religious denominations. A

district Association was established to organise the work in the Birmingham area, of which Mr. White was elected President, and was the leading spirit. In 1909 this district had over 30,000 adults attending the schools within 12 miles of the centre of Birmingham. So great has been the success that a National Council was established, which represents (1909) over 110,000 members in 1,670 Adult Schools throughout the country. The movement has also extended to the United States, the British Colonies, and other parts of the world. Mr. White founded and for many years edited the *Monthly Record,* reporting the work of the Adult School movement. Distinguished as Mr. White was in his connection with the Adult Schools, both as teacher and popular advocate, he was scarcely less distinguished in many other walks of life. With his friend, Joseph Sturge, he organised the first Band of Hope in Birmingham. He visited most of the Sunday Schools and by his eloquent entreaties induced a large number of teachers and scholars to become total abstainers and to form themselves into Bands of Hope. He was one of the originators of the Birmingham Coffee House Company, by which not only have temperance refreshment houses been opened for the working people, but first-class temperance hotels established for commercial travellers and others, together with high-class restaurants and cafès for business and professional men; and all are proving financially successful. To oppose the representative of the liquor traffic he became a successful candidate for the City Council, and his knowledge of the habits and lives of the poor, acquired by frequent visits to the homes of the scholars of the Adult Schools, soon stood him in good stead on the Council. In 1875 it was decided to clear a vast area infected with disease, caused by overcrowding, and to substitute for the wretched dilapidated dwellings, houses in which the poor might live in comfort and health. Mr. White was unanimously elected chairman of this committee, and a large part of the transformation of Birmingham is due to his tact and skill. In 1882 he was elected to the position of Mayor, and the following year was made an Alderman and Justice of the Peace. Whilst he was Mayor he entertained over 11,000 people, but never gave to one of them a drop of intoxicating liquors, either high or low, Royalty or Judges, merchant or worker, they were all treated alike,

according to his total abstinence principles. Alderman White died in 1900, aged 80.

John Blackham and the Pleasant Sunday Afternoon Movement.

John Blackham, the founder of the P.S.A. movement, was born at West Bromwich in 1835. As a boy he was very fond of the Sunday School and attended that in connection with the Ebenezer Congregational Church, first as scholar, then as teacher and official. This place of worship is of some historical importance, having been founded in 1662 by two of the 2,000 clergymen who left the Church of England and were known as "dissenters." For over 300 years it has been a centre of aggressive Christian influence, and the pastor in 1785 had the honour of being one of the first to promote Sunday Schools. From the school Mr. Blackham passed on to be a member of the Church in 1855, and in 1864 was appointed a deacon. He was always an enthusiastic worker, so that in addition to church and school work, he was earnest in temperance efforts, a keen supporter of the Adult School, and other societies for the extension of Christ's Kingdom among the young and old. His good work gained him the confidence of the pastor and officials, so that, as he himself says: "The church officials allowed me to have in a large measure my own way," and when the idea came to him to attempt "to build a bridge over the gulf separating the masses from the church, the friends at Ebenezer gave me a free hand," with the result as seen in the success of the P.S.A. Brotherhood movement throughout this country and in other lands. The happy thought of getting men together on a Sunday afternoon originated out of a visit paid by Mr. Blackham to a revival meeting held in Birmingham by Moody and Sankey. The Hall was so crowded that Mr. Blackham could not obtain admittance, so he attended a Bible-class of some thirty men in a chapel near by. The idea of the great meeting and the small attendance at the Bible-class set him thinking, with the result that he set about forming the first "Pleasant Sunday Afternoon Adult Bible Class for Men." Without bills of any kind, but simply by visitation and buttonholing a number of men who he thought did not attend any place of worship, an attend-

ance of 120 was obtained at the first meeting in 1875. This has grown to over 1,000, although there are some twenty Brotherhoods at the present time at work in the district. This success caused similar institutions to be established in other parts of the Black Country, some very large "Classes" being formed in Birmingham and Wolverhampton. In 1885 when the movement had become well established, Mr. Henry Thorne, one of the travelling secretaries of the Y.M.C.A., having heard the story of the work that was being done, said: "Mr. Blackham, you should tell that story throughout the land." This he did, first at Derby, where Mr. Reginald Hodder, another total abstainer, threw his whole heart and soul into the movement. His own society had 1,200 members, and he helped to form others in many other towns. At Nottingham 2,000 members were soon enrolled. In 1888 an opening was found in London, first at Tottenham, where one of the best P.S.A. Institutes is now working; then at Christ Church, Westminster Bridge Road, and the Edinburgh Castle in the East End. The Rev. F. B. Meyer and Dr. Barnardo, both total abstainers, greatly assisted the work in London. Then followed the great development in Lancashire and Yorkshire, and many other parts of England, Scotland and Wales. In 1909 the National Council of these Brotherhoods represented over 1,000 Societies and fully half a million members. The Rev. Silvester Horne, M.P., another total abstainer, and president of the largest men's meeting in London and in England, in October, 1909, unveiled a tablet in the Ebenezer Lecture Hall, West Bromwich, to commemorate the opening of the first P.S.A. by Mr. Blackham in 1875. Mr. Horne said: "In that Brotherhood was the seed and germ of a great national movement, and great as it was to-day it was going to be greater, so that he for one was glad he was in it." In connection with the P.S.A. movement, many useful societies had sprung into existence, including Temperance Societies, Penny Banks, Sick Clubs, Coal and Clothing Clubs, Ambulance Classes, Burial Societies—which used to meet in public-houses on a Sunday evening—Popular Saturday Concerts, Flower Shows, Exhibitions, etc., while most excellent Bands and Choirs have been called into being. In addition to all this the distribution of good books has been enormous, estimated at more than a million in the first twenty-five

years of its existence. Then the official organ of the P.S.A. has a very large circulation. The object of the P.S.A. Brotherhood was well summed up by the Rev. Ebenezer Goold, M.A., another total abstainer, when he said: "It is the aim of the P.S.A. to restore the manhood of England; to bring to the men who are outside all religious organisations the unspeakable benefits of religion; to make them sober, and thoughtful, and happy, and kind, and its success in doing this is a sufficient vindication of its methods." Although Mr. Blackham is now (1909) over seventy-four years of age, he is still in active service in his own P.S.A., and Vice-President of the National P.S.A. Council. In a letter dated December 23rd, 1909, Mr. Blackham says: "I strongly believe in and advocate total abstinence, and I may say that I have been practically a life-long abstainer and have done much temperance work in my time."

Other Powerful Examples.

A crowd of other witnesses, living or dead, could be produced, to prove that total abstainers are largely the Institutional builders of the world, but as the names of many will be mentioned under education, philanthrophy, etc., it is only necessary to give the following additional names at this point. The National Council of the Evangelical Free Churches was projected in 1894 by the Rev. Hugh Price Hughes (first President), Rev. Monro Gibson, Dr. John Clifford, and others, all of whom were total abstainers. The National Council was organised in 1895, and since then England and Wales has been planted with Free Church Councils and Federations, which have done much for Christian unity and social reform. At the present time over 1,000 Councils have been organised, which have proved themselves strong advocates of total abstinence and aggressive legislation against the liquor traffic. In Mr. Reader Harris, K.C. (1847-1909), we have another remarkable testimony to total abstinence. The son of the Chief Constable of Worcester, he was engaged for some years in engineering, both in this country and abroad. When thirty-six years old he commenced to study law, and shortly after was called to the Bar. He was very popular among his brothers of the law, being elected by them in 1907 as

treasurer of Gray's Inn. From a Sunday School teacher he became an agnostic lecturer, and he was on friendly terms with Mr. Charles Bradlaugh, and others of that school of thought. After his change of life he often expressed his warm testimony to the moral and sober lives of the men and women he met in his agnostic days, a large number of whom were total abstainers. His conversion to Christianity is said to have been due in great part to his missing a ship on which he had intended to visit a dying friend. The ship foundered with all hands, making a deep impression upon his mind. He became a zealous Christian worker, and founded the Pentecostal League, a society which has now some 50,000 members in all lands, the majority, if not all, of whom are total abstainers. Mr. John Kensit (1852-1902), the Protestant reformer and martyr, founder of the Society of the Wickliffe Preachers, the Protestant Truth Society, etc., was also a total abstainer, and to this, under the blessing of God he attributed the fact that during the whole of his married life, extending to nearly a quarter of a century, and for years before, he had never had a day's illness. For years he was a bookseller at Hoxton, but in 1885 he opened his Protestant Book Depot in Paternoster Row, and from here until his untimely death—caused by someone striking him in the face with a file—he launched forth his strong denunciations of the Ritualistic practices in the Church of England. His widow, and their son, Mr. John Alfred Kensit, are both total abstainers, together with thousands of the members of the Kensit Crusade. The Rev. Lloyd Harris (1843-1883), Pastor of the Pilgrim Fathers' Church, New Kent Road, S.E., another total abstainer, wishful of drawing the people from the public-houses on the most dangerous day of the week—pay day—organised the Help Myself Societies, which have provided instructive entertainments as a counter attraction, and, in addition to this, Savings Banks, Coal and Clothing Clubs, etc., for those who formerly spent their spare time in the liquor-shop and a large portion of their wages in intoxicating liquors. These societies have done much good among the poorer classes of our great cities. The membership is very large, and all are required to sign the pledge of total abstinence.

CHAPTER XIV.

FOREIGN MISSIONARIES.

While the liquor traffic has been a standing menace to the progress of Christianity among the Native Races, the leading missionaries have from the earliest days of missionary effort adopted the principle of total abstinence for the individual, and, as far as it lay in their power, Prohibition of the use of intoxicating liquors among the people with whom they laboured. As far back as the days of James Oglethorpe (1689-1785), and who in 1732 left England and founded the colony of Georgia, to the present time, the liquor traffic has been found the chief hindrance to progress and prosperity, so much so that in 1732, Oglethorpe secured the passing of an Act in the small colonial Assembly, "To prevent the importation of rum and brandies into the province of Georgia, or any other kind of strong waters whatsoever." John Wesley, who sailed with Oglethorpe to Georgia in 1735, was charmed with this man's Christian character, both as ruler and missionary. Oglethorpe not only prohibited the use of intoxicating liquors, but refused to permit the establishment of slavery, which had been introduced into some of the other colonies. Wesley wrote such glowing accounts home, that his father, the Venerable Samuel Wesley, gave him the title of "Universal Benefactor of Mankind," while Hannah More, writing in 1784, when he was ninety-five years of age, called him "the most remarkable man of our time." During his long life of over ninety-six years, Oglethorpe was a soldier, politician, philanthropist, prison and social reformer, and founder of a colony. His zeal for God and humanity appears to have had the true spirit animating him in all he did. The history of the Moravian Missions also shows that at all their stations they found the drink curse their one great difficulty. Thus we find, in the life of David Zeisberger (1726-1808), who in his day was called "The Apostle to the Indians," in his

missionary efforts among the Six Nations, that they "spent their time in drunken revelries and bloody brawls." At the risk of his life he boldly "urged them to give up strong drink." Repeatedly he had to flee for his life, in almost every case through intoxicating liquor, but at last he had the satisfaction of seeing many of the Indians adopt Christianity, and "he even managed to get them to agree to prohibit the bringing of 'fire water' to Goschgoschunk," the headquarters of his mission. Dying at the advanced age of eighty-two, David Zeisberger deserves to be ranked amongst the very greatest of Christian missionaries. William Carey (1761-1834), passed from a shoemaker to Baptist minister, and then the founder of the Baptist Missionary Society, and its first missionary to India. This remarkable man was the foremost missionary and orientalist of his day. He translated portions of the Bible into no less than forty Oriental languages. He founded the Serampore Mission in 1799, and was Oriental professor at the Fort William College in Calcutta for nearly thirty years. His Sanscrit grammar has been highly spoken of by competent judges. For nearly forty years he lived the life of an Orientalist—a total abstainer—enjoying his work and the principles he advocated. He dared all things, even life itself, for the cause of Christianity among the teeming millions of India. The most successful missionaries in America, Australia, India, China, Japan, Africa, and the islands of the seas, have found the liquor traffic the greatest evil they have to contend with, and that those who live out the principles of total abstinence are those who have the greatest success in their work.

DR. ROBERT MOFFAT.

There can be no doubt but that Robert Moffat proved himself to be the greatest man in African missionary enterprise. Before his advent, Central Africa was a sealed book to all the civilised races. Born at Ormiston, Scotland, December 21st, 1795, Robert Moffat learned the trade of gardening, and while following his avocation in Cheshire he determined to be a missionary. He therefore offered himself to the London Missionary Society, and to his great joy he was accepted and ordained in 1815. He sailed for Africa in

October, 1816, and arrived at Cape Town in January, 1817. At first he had great difficulty in securing permission from the Governor of Cape Colony to proceed into the interior. After several months' delay, which Moffat utilised in studying the Dutch language, permission was secured, and he set out for the Orange River to try and convert the native chief, who had made his name notorious for savagery and murder. On the way Robert Moffat preached to the Hottentots, and was remarkably well received as he went through the country. The chief was not very warm in his welcome, and it took all the wiles of young Moffat to secure a foothold in the country. He, however, proved himself to be a born manager of men and soon convinced the chief of his *bona-fides*. Having secured his goodwill, he set to work, with his school and preaching, and later had the satisfaction of seeing the chief embrace the religion of Christ. After about eight years labouring among these people in Great Namaqualand, where most marvellous success attended his work, he removed in 1826, to Kuruman Bechuanaland, which place, as headquarters of the mission, soon became the centre of a wonderful work. Here Christianity and civilisation went hand in hand. Moffat was able for a time to keep intoxicating liquor from his station, but after a time the merchants over-ruled his wise power, and introduced the liquor with all its attendant evils. Having mastered the native language, he commenced the great work of translating the whole of the Bible. In 1840 he printed the New Testament, and in 1857 the Old Testament, both in the native language. It is stated that Moffat is the only man who has ever single-handed translated and printed the whole of the Bible in any heathen language. For fifty-four years Moffat laboured in Africa, only returning to his native land for two short visits on special business during the whole of that time. In 1873, when he was seventy-three years of age, he was compelled to return to England for health and rest. He was received with unbounded enthusiasm, his welcome being of a national character, and he received the handsome gift of £5,000 in recognition of his splendid work and self-denying labours. His attitude on the temperance question was never in doubt, for he had been a total abstainer for many years, and as he himself said : "The most severe portion of my missionary labours were per-

formed without any intoxicating liquors"; while in reference to the liquor traffic he was most emphatic. "Of one thing," he said, "there is no doubt that the introduction of intoxicating liquors (to the native races) would end in the certain destruction of their temporal, as well as their spiritual interests." He has summarised his labours in the the following remarks: "Christianity has already accomplished much. When first I went to Kuruman scarce an individual could go beyond. Now they travel in safety as far as the Zambesi. Then we were strangers, and they could not understand us. We were treated with indignity as the outcasts of society, who, driven from among our own race, took refuge with them. But, bearing in remembrance what our Saviour underwent, we persevered, and much success has rewarded our efforts. Now it is safe to traverse any part of the country, and traders travel far beyond Kuruman without fear of meeting molestation. Many missionaries are now occupied in the good work, besides many native preachers. Very prosperous is our advanced station at Matabele, which, I quite expect, will one day become a great nation. They sternly obey their own laws; and I have noticed that when men of fixed principles become convinced of the truth of Christianity, they hold firmly to the faith and are not lightly shaken." Dr. Moffat died at Leigh, near Tonbridge, Kent, in August, 1883, aged 88 years.

Dr. David Livingstone.

David Livingstone, the world-renowned missionary and African explorer, was born at Blantyre, Scotland, on March 19th, 1813. His father and mother became total abstainers in 1829, the former acting for some years as Secretary to the Blantyre Works Total Abstinence Society. Under these circumstances it is no wonder that David Livingstone himself should become a total abstainer while yet working in the cotton mills at Blantyre. His time not being taken up in the usual diversions of the mill hands of his day, which largely centred round the public-house, his spare time was devoted to study, in addition to Christian and temperance work. Thus he lived and laboured until he was nearly twenty-four years of age. At this time he made up his mind to offer himself as a missionary, and to better qualify

himself for this work he passed his examinations in medicine. The London Missionary Society having accepted him, he was ordained in 1840, and upon Dr. Moffat returning to Africa after one of his short visits to England, David Livingstone returned with him. For several years he laboured with much success amongst the natives of Bechuanaland. Then he tried to plant native missionaries in the Transvaal, but this was resented by the Dutch, and for a time had to be abandoned. He then commenced his great exploration enterprise to the north and discovered the Lake Nyami. His next great journey was from the Atlantic to the Indian Ocean. This occupied him from June, 1852, until May, 1856. With his few assistants he encountered difficulties innumerable, but a vast amount of valuable information was gathered respecting the country, its products, and the native tribes. He also discovered the great falls on the Zambesi, which he named the "Victoria Falls." He returned to England after this great journey, and was received with great enthusiasm. In 1857 he resigned his official connection with the London Missionary Society, so that he might devote more time to exploration and the planting of mission stations in what was then known as "Darkest Africa." With this object in view he returned to Africa in 1858, and for fifteen years, first as Government Chief, and later at his own expense, continued his explorations on the Zambesi and the other rivers, discovering at this time the Lakes Shirwa and Nyassa. Mr. Charles Harvey tells us that, in 1864, "For the purpose of raising funds, Livingstone made a perilous voyage to India, crossing the Indian Ocean in his small steamer. The journey took him forty-five days, and was truly a remarkable voyage. This landsman, this missionary, navigated his little ship, against calm and current, through gale and squall, full 2,500 miles; steering right into port, safe and sound." A short visit to England, and on behalf of the Royal Geographical Society, he left Zanzibar in March, 1866, to attempt to discover the sources of the Nile. On this journey he discovered the Lakes Moero and Bangweolo, when owing to the continued ill-health which had for months dogged the footsteps of Livingstone, he returned to Ujiji. No tidings having been received of him for several years, the proprietor of the *New York Herald* engaged H. M. Stan-

ley—an old Band of Hope boy—to make a journey into the heart of Africa to see if any information could be obtained respecting the great discoverer's movements. Stanley got as far as Ujiji, and there found Livingstone. The meeting was a historical occasion. Stanley brought the welcome news to America and Europe, while Livingstone with renewed health returned to his work, travelling as far as the river Lualaba, which at first he thought might be the Nile, but which he discovered was the great Congo. Once more he was compelled to return to Ujiji owing to ill-health, but after some little rest, weak in body but buoyant in spirit, he determined to make one more attempt to solve the problem of the source of the Nile. He returned to Lake Bangweolo, but at Ilala on the morning of May 1st, 1873, Livingstone's attendant found him dead. The natives, who loved him dearly, embalmed his body as best they could and carried it to the coast, from whence it was brought to England, and, amid national mourning, was buried in Westminster Abbey in April 1874. Throughout all his travels, amid innumerable hardships, sicknesses, perils and difficulties Livingstone held fast to his total abstinence principles, and his testimony was emphatically in its favour.

John Williams, The Erromanga Martyr.

John Williams was born in London on June 29th, 1796, and when fourteen years of age was apprenticed to an ironmonger in the City Road. Even in childhood he was religiously inclined, for in his earliest years he composed hymns and prayers for his own use. In January 1814, the bent of his mind was settled by a sermon by the Rev. T. East, which he heard in the Moorfield Tabernacle, and in the following September he became a member of the church. Two years later he determined upon being a missionary and offered himself to the London Missionary Society. At this time there was a demand for men to go out to the Islands of the Pacific, for very little progress had been made on behalf of Christianity among the natives of these islands. John Williams was thought to be just the man for this kind of work, so that his services were readily accepted, and, with several others, he left England early in 1817, arriving at Eimeo, Society Islands, in October of the same year.

At the mission station which had been established here, Williams and his companions stayed a short time and then proceeded to Popstoai, where they stayed to learn the Tahite language. During this time several chiefs of the Leeward Islands visited the station, and soon Williams became very friendly with each, the result being an invitation to establish a mission station on their island. Williams accepted the invitation, and with two other missionaries, J. M. Oremond and W. Ellis, departed for Havatine; but in September, 1818, at the urgent request of the King of Raistea, Williams moved with another missionary, R. E. Threlkeld, to the chief island of the group. Here he found the Temples of Oro and Mars, and the chiefs of the religious systems of the natives. The time of the arrival of the missionaries becoming widely known, large numbers of the natives flocked to see and hear them. Though there was much opposition to the "new religion," the support of the King made the task much more easy than it otherwise would have been. A chapel and school, together with a mission house were soon erected, the natives readily learning how to construct wooden houses, and to build ships, which Williams and his companion were so willing to teach them. Having firmly established himself amongst these people, Williams drew up a code of laws, which he placed before the natives, and secured their adoption by popular vote, the first of its kind among such a people. He also established trial by jury, and in other ways showed himself to be not only a good missionary, but a capable instructor and statesman of no mean order. Having established the mission work and a system of government in the one island, he determined to attempt to do the same thing for all the others of this group; but the London Missionary Society did not approve of his plans, feeling that their work was for the spread of Christianity alone. Notwithstanding this, Williams determined to carry out his plans. With this object in view he visited Sydney, New South Wales, and with money left him by his mother he purchased a schooner, the *Endeavour*, of about 90 tons, engaged a manager to teach the natives how to cultivate sugar, etc., and then returned to Raistea, from which place he made the first of his many missionary journeys. Sailing on July 4th, 1823, he visited a large number of the islands, returning at the

end of the year more than satisfied with his five months' work. A change in the fiscal arrangements in the South Sea Islands compelled him to give up his commercial enterprise and to sell his boat. From 1827 to 1834 he laboured on as best he could, preaching and instructing, much time being spent in translating the New Testament and other works into the Raratongan language. He also visited the Friendly Islands and the Samoa group, and at every place he thought it wise to do so, he placed a number of teachers and opened a mission station. In June, 1834, he returned to England and urged the London Missionary Society to establish a Theological College at Raratonga and a Normal School at Tahiti. He also presented the Bible Society with all his translations. The City of London Common Council, convinced of his good work, voted £500 toward the sum of £4,000 which was presented to him to enable him to return to his work. He purchased another boat, and with 16 other missionaries, left London on April 11th, 1837. He visited the Samoan Islands, Tahiti, and other Society Islands, and then went on to the New Hebrides, where he had never been before. He landed with a young missionary named Hams on November 29th, 1839, and almost immediately he and his companion were seized and killed and eaten by an infuriated body of natives, in retaliation, it is stated, for cruelties committed on the natives by the crew of an English ship a short time previous. A stone marks the place at Apia where his remains, collected by Captain Croker, of H.M. Ship *Favourite*, were interred. John Williams was most emphatic upon the temperance question. He not only believed in total abstinence himself, but strongly urged its claims upon others. He abhored the liquor traffic with an intense loathing. Writing home on one occasion from the South Seas, he said: "I dread to see a British ship come into harbour, for though she may bring missionaries on her deck, she brings the death water of damnation in her hold." On another occasion he wrote: "I look upon ardent spirits as one of the devil's very, *very* best friends." He formed seven societies to counteract the introduction of intoxicating liquors into the islands, and he termed those who introduced these liquors "European Barbarians," and the public-houses he called "slaughter-houses." His untimely death was not only a great loss to missionary effort, but to temperance and civilisation.

MACKAY OF UGANDA.

Alexander Murdock Mackay was born at Rhyme, Aberdeen, on October 13th, 1849, and was educated at the Free Church Training College for Teachers in Edinburgh. While at College he greatly distinguished himself, and developing a taste for engineering, he passed a three years' course in the Edinburgh University. His spare time was spent in working for Messrs. Miller and Herbert, Engineers, Leith. In this way he became a practical engineer, which stood him in good stead when he entered upon his missionary work in Uganda. In 1873 he went to Germany to study the language, obtaining a situation as a draughtsman to a Berlin firm. His ability was soon recognised and he was appointed to the position of Chief of the Locomotive Department. His spare time was fully occupied in useful work, for here he invented and built a special agricultural machine which was exhibited at the Breslau Exhibition, obtaining the first prize. He also translated at this time Lübseus' "Differential and Integral Calculus," and in many other ways improved both his mind and position. While at Berlin he resided with one of the ministers of the Cathedral, who repeatedly introduced the question of the importance of Christian missions. This was one of the favourite subjects of Mackay, for in his youth he had felt a strong inclination to offer himself for mission work. Other things had, however, sprung up, and he had been carried on with the tide; still in his heart there was always a lingering desire to go out and preach the Gospel to the Heathen. With a view of going out to Madagascar he studied the language, and made himself fully acquainted with the habits of the people. In 1875 he offered himself to the Church Missionary Society, but unfortunately failed to pass their examination. This was a great grief to him, as he felt he was called to be a missionary. Before the close of 1875 H. M. Stanley sent a letter to the *Daily Telegraph*, urging Christian Missionary Societies to send some men out to Uganda, pointing out the great need there was for such an undertaking. Mackay read the letter, his old love was again awakened, and he at once sent in an offer of his services to the Church Missionary Society for the work outlined by Mr. Stanley. To his great joy he was this time accepted. He immediately resigned his appointment in Berlin, returned to England for a brief visit, and on

April 27th, 1876, sailed with four others for Africa, arriving at Zanzibar on May 30th. Here as head of the expedition he put his best knowledge into organising his party for the work before them. All things being ready the party left Zanzibar, and before they had reached their destination they had made a most wonderful march of about 1,000 miles through an almost unknown territory. Difficulties of an almost insurmountable character met them; the nature of the country was very trying, but these were overcome by Mackay's skill as an engineer. The hostility of the natives whom they met caused them great trouble, and led to the massacre of many of this gallant band of Christians, while the unhealthy nature of the country through which they passed created sickness of an alarming description, leading in too many instances to fatal results. At length, after more than eighteen months' labour and toil, the remnant of the party, which left Zanzibar with such high hopes in May, 1876, arrived at Uganda, a mere wreck of the expedition, in November, 1877. Undaunted by all the hardships through which they had passed, Mackay soon established the headquarters of his Nyanza Mission and got to work among the natives for Christ and civilisation. In one of his letters home he gives his opinion on the drink problem in unmistakable terms. "Drink," he says, "is the curse of Africa; wherever grain is plentiful I have found drunkenness. Every night every man, woman, and child, even to the suckling infant, may be seen, reeling with the effects of alcohol." Later on he says: "Whoever would introduce civilisation into Africa, must be total abstainers, and if that is necessary for the pioneers of civilisation, what ought to be the attitude and action of the preacher of the Gospel of Christianity?" He practised the principles he advocated and taught teetotalism side by side with Christianity, and by this means did much to benefit those who were with him in his mission, and the natives with whom he laboured. Having established himself in Uganda he remained there until his early death, which took place on February 8th, 1890. He was the last of the little band which left England in 1876, but he had firmly established the Christian religion amongst these people, and he has left his mark as a gallant man, a faithful friend and a devoted Christian Missionary.

CHAPTER XV.

FOREIGN MISSIONARIES *(continued)*.

Bishop Hannington, The African Martyr.

James Hannington was born at Hurstpierpoint, Sussex, on September 3rd, 1847. After studying at Oxford he was ordained and became a curate at Darley Abbey, near Derby. The ground landlord of this place was wise in his day and generation, for he prohibited the establishment of public-houses, so that James Hannington saw very little of the evils of drinking, but much of the blessings of temperance and Prohibition. He became so convinced of the benefits of total abstinence that, in 1874, he signed the pledge and became a most ardent advocate. In 1875 he removed to his native village, taking the position of curate to the Parish Church, and here, with the liquor-shops open all round him, he soon learned what a great curse liquor was, and that the greatest opponent to the spread of the Gospel was the public-house and the drunkards of his parish. He was very strong against those who wasted their time in these places, often discussing political wrongs, theological differences, and in fact about all the ills that flesh is heir to, but in far too many cases destroying themselves and their families by the alcohol they were imbibing. James Hannington called them "ale-house politicians," and "ale-house theologians," and often declared that they were the creators of the very evils their discussions would have abated. He repeatedly preached in favour of total abstinence and against the evils arising from the use of intoxicating liquors. On one occasion, having decided to preach a temperance sermon on the following Sunday, he gave out the notice from the pulpit as follows: "I intend to preach a temperance sermon on Sunday evening next. I am aware the subject is unpopular, but you know my views upon it. I shall no doubt speak pretty plainly, so if any of you do not care to hear me you had

better stay away." Needless to say the church was far too small to hold the crowds who wanted to hear the outspoken utterance of this fearless curate. In 1875 he accepted the position of honorary secretary of the local temperance society, and did his utmost to win the people to the principle of total abstinence. His work continued in this parish until 1882, when he offered his services to the Church Missionary Society, and being accepted, was sent out to Eastern Africa. He was highly delighted with the prospect before him, devoting every spare moment to the learning of the native language, and attempting to somewhat understand the life of the people with whom his lot was to be cast. Unfortunately he was almost immediately seized with fever and dysentry, and so bad did he become that it was absolutely necessary for him to return home for rest and recuperation. On the return journey, ill though he was, he paid a visit to the celebrated King Murambo at Urambo, and was delighted to find him a total abstainer. This heathen King declared: "I could not do my business and govern my people well if I drunk pombe." (Intoxicating liquors.) After a few months' rest James Hannington was ready again to undertake the journey back to Africa and take up the work he was so desirous of doing. Having made his wishes known to the Church Missionary Society, he was appointed Bishop of Eastern Equatorial Africa, and at the latter part of 1884 again left England, arriving at Mombasa in January of the following year. He entered upon his labour with great earnestness, and having organised his work at the mission station, started with his first expedition to Uganda. After a few months' journeyings among the natives, preaching and teaching as he went along, he at last reached the Victoria Nyanza, expecting to meet the King of Uganda and his people, and to deliver his message of peace and temperance, but this was not to be, for as soon as it became known that he had arrived he was seized on October 29th, 1885, and immediately murdered, his camp destroyed and his followers dispersed in all directions, a sad ending to so bright a beginning. The Church Missionary Society immediately appointed others to continue the work so well begun by Bishop Hannington, and five years later the Rev. Alfred Robert Tucker, D.D. (1849), was appointed the new Bishop, and has continued

the work ever since. Bishop Tucker is a thorough-going total abstainer. He said in 1897: "I have been a teetotaler for twenty years. So far from regretting it, I would commence it sooner if I had the chance again. I find that in Africa not only is a teetotaler better fitted to cope with the climate, but he is better fitted for the great physical exertion which he has to undergo. I have marched some 10,000 miles in Africa, and have never felt the want of anything like a stimulant. Indeed, I feel sure that if I had not been a teetotaler it would have been impossible to undergo the fatigue involved in some of the marching." Bishop Tucker has also denounced the liquor traffic as the greatest curse in the world.

Bishop Tugwell, of West Africa.

Herbert Tugwell, educated at Oxford, offered himself, in 1889, to the Church Missionary Society, was accepted and sent out to the West Coast of Africa, having his headquarters at Lagos. His work has been most successful amongst both the white and negro population. In 1891 he was appointed Bishop of Western Equatorial Africa, his Diocese covering an enormous tract of country, including the Gold Coast, Lagos and its Hinterland, the Niger territories, the Niger Coast Protectorate, and the Hausa country. A large portion of this territory, especially the Niger region, had been visited by the C.M.S. Missionaries early in the century. Bishop Crowther, a negro, who was rescued from a slave-ship in 1827, became the first student at the Tourah Bay College Sierra Leone, visited and opened mission stations in 1843, 1854, and in 1857. He was the first negro clergyman of that century, having been ordained in 1843. His death in 1891 was a great loss, but he had been the means of bringing hundreds into the Church, so that others were ready to fill up the gap. This negro Bishop strongly urged all with whom he came in contact not to touch any kind of intoxicating liquors, he being a firm abstainer. Among other co-workers with Bishop Tugwell we have Bishop Hamlyn, who strongly supports the position taken up by his own countryman in his fight against the liquor traffic, while the native

Bishops Oluwole, Phillips, Elwin, and Johnson, together with Archdeacon Crowther (son of Bishop Crowther) and the the native clergymen led by the Rev. J. J. Ransome-Kuti, have done much to keep intoxicating liquors from the people. The unspeakable horrors of the liquor traffic still abound; in fact have alarmingly increased; so much so that the whole of the staff of missionaries have united to fight the evil, appealing to the whole of Christendom to help them stay the curse. In a letter to *The Times*, September, 1907, Bishop Tugwell made a most earnest appeal "On behalf of all educated Africans to all Christian men and women in England of whatever denomination, to support us in our petition for the entire suppression of this wasteful and immoral traffic." In June, 1908, Bishop Tugwell returned to England to make a personal appeal to the British Government for the Prohibition of the liquor traffic among his people. The Rev. J. J. Ransome-Kuti, an able native clergyman, in supporting the plea of the Bishop made the following declaration: "Be sure of this, that except the European powers in conference unite and put a stop to this cursed liquor traffic and the importation of trade spirits it will ruin, not only our land, but all legitimate trade will be driven out of our markets, and our people will be greatly deteriorated and demoralised." In reference to this question *The Church of England Temperance Chronicle* said: "Is not the degradation of the native African races, by the means of cheap gin, as revolting to Christians as even the barbarities of the Congo State?" There is a bright side to the work in Western Africa, for Bishop Tugwell and his host of workers have baptised thousands of negros at the mission churches, and total abstinence has been one of the acknowledged tokens of a change of life, while many of these converts are now the most earnest advocates of the Prohibition of the liquor traffic.

Dr. John Gibson Paton.

John Gibson Paton was born on May 24th, 1824, in a cottage on the farm of Braehead, near Dumfries, Scotland. His father was a small stocking manufacturer, and gave his five sons and six daughters a fair education. John G. Paton having passed through the village school in a satis-

factory manner, at twelve years of age was put to learn his father's business. His heart, however, was set on Christian mission work, and he spent all his spare time in studying the Bible and learning the rudiments of Latin and Greek. He was very thrifty, so that with the money he saved from his wages he was able to take a six weeks' course at the Dumfries Academy. Here he resolved not to return to his trade, and for some time passed through much suffering in his search for knowledge. His first missionary work was in connection with the West Campbell Street Reformed Presbyterian Church, Glasgow. Hard work and continuous study, with lack of proper food, so weakened his constitution that by the doctor's orders he was compelled to give up his appointment and return home. By careful nursing he was soon fit for work again, and for a short time was a teacher at Govan, but having saved £10 he returned to Glasgow and became a student at the College. In 1847 he was appointed one of the City Missionaries in connection with the Glasgow City Mission, one of the worst districts in the city being placed under his charge. Here he came into direct conflict with the liquor traffic, for it was here he learned that men and women can be sunk so low by intoxicating liquors that they will pawn or sell any and everything they can lay their hands upon to satisfy their unnatural craving. His total abstinence principles greatly helped him in his work, for when he asked these poor wretches to sign the pledge, and they said to him, "Are you a pledged abstainer yourself?" he could boldly reply "Yes, I am." This he found was a great inducement for many a poor drunkard to give up the use of intoxicating liquors. His work was most successful, so much so that the publicans began to cry out about him, and some even complained about it to the police; but they were powerless to stop the good work. All this time he seemed, however, to hear the heathen in the South Seas calling him away. "But," he says, "I was dreadfully afraid of mistaking my more human emotions for the will of God." He kept on with his studies, adding medicine as another means of helping him in his work. At last, in 1856, he fully made up his mind to offer himself for missionary work in the New Hebrides. He was accepted. Some of his friends said he was just

"Throwing away his life amongst cannibals," to which he replied: "If I can but live and die serving and honouring the Lord Jesus, it will make no difference to me whether I am eaten by cannibals or by worms." He was ordained on March 23rd, 1858, and sailed for the mission field on April 16th. Landing at Aneityum on August 30th, he threw his heart and mind into studying the native language, and house-building. From here he moved to Kwamera, Tanna, then to Port Resolution. At each place he erected a Mission Church and residence, and commenced his life's work against idols, cannibalism, and other atrocious heathen customs. His method of teaching civilisation and Christianity, commended itself to the natives, and many of the chiefs agreed to abandon their cruel practices, among which was the beating of wives, the strangling of widows, etc., while a number of the natives embraced the Christian religion and commenced to spread the principles amongst their fellows. Dr. Paton, in visiting the cannibals on the various islands had many very narrow escapes from being killed, but his pluck and resourcefulness always enabled him to effect an escape. On the question of total abstinence he says: "From observation, at an early age I became convinced that mere Temperance Societies were a failure, and that Total Abstinence, by the Grace of God, was the only sure preventative as well as remedy." He also declared that in his opinion "All the followers of our Lord Jesus should, in self-denial (how small) and in consecration to His service, be pledged abstainers." He found, as all other missionaries have found, that the liquor traffic is a great curse, and he strongly denounces those who engage in this traffic, of whom he says: "Every human feeling in the men connected with the liquor trade, or responsible for it, seems to become blunt, and a fiendish joy in cruelty and bloodshed becomes rampant in their hearts." He died on January 28th, 1907, while on a visit to Australia in the interests of the mission. He was a missionary hero, labouring for nearly fifty years among the people of some thirty islands, in all of which a different language was spoken, which he mastered, so as to be able to teach savages and cannibals the blessings of Christianity, total abstinence and civilisation.

A Host of Missionary Witnesses.

The mission field in all parts of the world has hosts of splendid witnesses regarding the blessings of total abstinence. Their names are almost legion. George Washington Walker (1800-1859) and James Backhouse (1794-1869), were two most devoted Christian abstaining missionaries. They left England in 1831 for Tasmania and the other Australian colonies, "to promote the moral and religious welfare of the colonies, especially of the convicts." They also declared their intention "to oppose the rampant evils of intemperance which largely abounded among all classes." They preached to the chain-gangs concerning temperance and righteousness, many being impressed by their teaching. It is a remarkable fact that these two unpaid Quaker missionaries visited every house, not only in Tasmania, but in the whole of the great colonies of New South Wales, South and Western Australia, spending nearly seven years in this effort. Largely from their reports, the Convict Establishments were first improved and ultimately abandoned. After visiting Africa, where a similar house-to-house visitation took place from sea to sea, Mr. Backhouse returned to England, but Mr. Walker went back to Tasmania to continue his good work, dying at the post of duty in 1859. In an address to the working classes, especially the new emigrants, Mr. Walker said: "Shun the public-house as you would the road to ruin. Parley not with the temptation, however inviting the intoxicating cup may seem at the commencement; 'at the last it biteth like a serpent and stingeth like an adder.'" Mr. Walker also established the first Savings Bank in Tasmania, and opened a High School for Youths, in addition to forming total abstaining and religious organisations. Isaac Sharp (1806-1897) was another member of the Society of Friends who did much missionary work in many parts of the world. He spent long periods in Canada, the United States, and Mexico. For over sixty years he religiously abstained from all intoxicating liquors, declaring at a public meeting in his ninetieth year: "I have gone up and down the world from Greenland in the north to the most southern parts, and can say there is joy and blessing in teetotalism." The Rev. William Moister (1808-1891) was one of the earliest pioneer

missionaries sent out by the Wesleyans. He laboured in Gambia from 1832 to a short time before his death, and was a firm believer in total abstinence. In 1877 he published a book, entitled "The Evil and its Remedy," in which teetotalism is very strongly advocated. "China for Christ" was the watchword of John Innocent (1829-1904), when he went out to China with William Nelthorp Hall (1829-1878), as pioneer missionaries on behalf of the Methodist New Connexion. Mr. Hall laboured for about eighteen years, while Mr. Innocent continued his work for over forty years. After the death of Mr. Hall, in 1878, the Rev. George T. Candlin joined Mr. Innocent in the work. These teetotal missionaries, together with their fellow labourers, passed through great trial and suffering during the time of the great famine, the Tientsin massacres, and the Boxer revolution, but through it all these brave men and their families did valiant work for the principles they were there to advocate. James Gilmour (1843-1891) was well known for his splendid work in Mongolia, as was the Rev. J. S. Barradale (1846-1878), who in addition to his ordinary missionary work opened a number of Good Templar Lodges at Singapore, Hong Kong, Shanghai, and Tientsin. The great Missionary Societies also furnish testimonies, for they have been officered for many years by total abstaining secretaries. The Rev. Prebendary H. E. Fox, M.A., Secretary of the Church Missionary Society, has been for many years a total abstainer, and while Vicar of St. Nicholas', Durham, did much to advance the cause among the drink-cursed citizens of that city and county. The Rev. Dr. Wardlaw Thompson, Secretary of the London Missionary Society, has travelled much in India, China, Madagascar, the South Sea Islands, New Guinea, and South Africa. He is a convinced abstainer and has done much to spread its principles among others. The Rev. D. Burford Hooke, Secretary of the Colonial Missionary Society of the Congregational Church, has visited Canada, the United States, the West Indies, Australia, and South Africa on behalf of his Society. Both at home and abroad he has strongly advocated total abstinence. The same may be said of the officers of the missionary societies connected with the Baptists, Wesleyans, Primitive Methodists, United Methodists, Friends, and the other denominations.

CHAPTER XVI.

MODERN REVIVALISTS.

In the early days of the nineteenth century the various religious bodies of America united in the holding of revival or mission services, camp meeting and prayer meetings, with a view of awakening Christians to a sense of the evils within the churches, so that they might be the better fitted to arouse the people outside the churches to "conviction, repentance and reformation." As this movement developed and its wonderful results were recorded, it spread with an almost lightning rapidity to many parts of the world, and under this influence churches were revived and thousands converted. In England this movement was at first looked upon with some suspicion, but eventually many Nonconformist churches took the matter up with great enthusiasm, extraordinary services being reported. Dr. Stoughton says: "No doubt there were instances of transient emotion, but a current of real life flowed through the proceedings; churches were stirred up; more work was done. All came as a result of a spontaneous awakening. There were no mechanical contrivances, no elaborate preparations in the way of advertisement, or a construction of special edifices for the gatherings." Many remarked, "Nobody got it up. It came; it was welcomed; it left a blessing, exaggerated perhaps at the moment, but still such as could bear a satisfactory and grateful review long afterward." We have seen how Hugh Bourne and William Clowes took up the movement, thus leading to the establishment of the great Primitive Methodist denomination. It was the same spirit that led the Rev. John Angell James, in 1842, to advocate the formation of a "Protestant Evangelical Union," and which resulted in the formation and organisation of the "Evangelical Alliance," a society which exists to promote the unity of all Christians in all lands. At the present time the Alliance works in no less than 100 different nations;

every year they hold a week of universal prayer, and the committee endeavour to maintain religious liberty in every land by bringing influence to bear upon the various Governments and the people. These two organisations are among the permanent results of the introduction of the American methods into England, and from the very first both organisations have loyally supported the temperance movement. Another result of the movement was the opening of secular buildings for the preaching of the Gospel. Exeter Hall, Surrey Gardens Music Hall, and similar places from 1851 onward to the present time have become familiar platforms from which the modern revivalist has endeavoured to win converts to Christianity. From the earliest days of these revivals and missions to the present time, the leaders have made no secret of their total abstinence and their strong desire to see the destruction of the liquor traffic, the one great hindrance to the spread of the Gospel of Jesus Christ.

Professor Charles G. Finney.

Charles Grandison Finney was born in the United States of America in 1792. Having received a fairly good education, he studied law, and in due time commenced to practice as a lawyer in the town of Adams, New York State. When only twenty-nine years of age, although he was building up a good business, he became convinced that he was leading the wrong life, and he says: "I went into the woods; and, alone with God, in deep anguish of heart, confessed my sins, and asked God to forgive and save me." He immediately gave up his profession, declaring that he had "a retainer from the Lord Jesus Christ to plead His cause." The story of Mr. Finney's action soon became widely known, and much excitement followed, during which some extraordinary events took place. People flocked to see and hear him from near and far, and numbers, after a short conversation with him upon religious matters, would fall upon their knees crying for mercy. When it became known that Mr. Finney would speak at one of the week-evening services "The people with one accord seemed to rush to the place of worship, after which meetings were held every evening for many weeks." The revival spread to the adjoining towns, where large numbers of people were converted. In 1824,

after three years' most successful work, he became a Presbyterian evangelist in New York, stirring that great city from its centre to its circumference, and to the many towns and villages for miles around. In ten years he established no less than seven flourishing Presbyterian churches in New York, while numbers of similar churches were established in other places. In 1834 he became pastor of the Broadway Tabernacle, a large building specially erected for his work. At this time a leading Unitarian was attracted to the "Finney Revival" and gave some very large sums of money towards its extension, and when the Oberlin College was established for the purpose of sending men out for the extension of Christianity, this gentleman, Mr. Lewis Tappan, gave £20,000 (100,000 dollars) to this object. This institution has now become a great religious University, having always about 2,000 students in training. So successful was Mr. Finney's work, that Dr. Beecher, who had been opposed to this kind of religious propaganda, said: "That was the greatest revival of religion that the world has ever seen in so short a time, for in one year, 100,000 persons were reported as having connected themselves with churches; this is unparalleled in the history of the Church." In 1835 he was appointed Professor of Theology at the Oberlin College, but at the same time carrying on his ministry at the Tabernacle, and conducting his revivals in all parts of the world. Twice he visited Great Britain. Referring to the revival in America Mr. Finney says: "The population seemed to be moved, the revival became too general to keep any account of the number of conversions, and a Divine influence seemed to pervade the whole land. For a time it was estimated that not less than 50,000 conversions occurred in a single week." The attitude of Mr. Finney to the temperance question was never in doubt; from the first he combined the advocacy of total abstinence with his ardent desire to spread the Gospel. While on a visit to England in 1850, speaking at a great meeting in St. Martin's Hall, London, on May 25th, he said: "The drink was the greatest evil under the sun. If I were to speak as I thought on that subject I should be considered uncharitable. When I hear ministers pray, and then find that their breath is smelling of alcohol, I am almost ready to stop my ears and not hear them pray. The same feeling prevails when

I find them coming from the pulpit with their breath smelling of alcoholic drink. I feel as if I could not endure to see, after the solemn services at the ordination of a minister, ministers drinking alcoholic drinks, and drinking them freely. Was there no remedy? There ought to be; for he had met with practices in England which were not so much as named in America. Efforts must be made to hunt the evil out of the Church of God." He also denounced "All connection of profession Christians with the production, sale or use of intoxicating liquors." His "Lectures on Revivals" had an enormous sale, over 80,000 copies being sold in England alone, while fully double that number were sold in America. They were translated into various languages and extensively circulated on the Continent and in the Colonies. Professor Finney died on August 16th, 1875, in his 83rd year, having laboured until a few weeks of his death. He is still recognised as the authority and Father of Revivals.

Dwight Lyman Moody.

Dwight Lyman Moody was born at Northfield, Massachusetts, U.S.A., on February 5th, 1837, being the sixth child in a family of nine, seven sons and two daughters. His father was a mason by trade, but also had a small farm. He died somewhat suddenly in 1841, when young Moody was only four years old, with three younger brothers and sister, two (twins) having been born a month after the father's death. Mrs. Moody, though left in straitened circumstances, was a brave woman, and faced her difficulties in a most determined manner. With the help of her brother and the pastor, she attended to her home and the one or two acres of land, until the children were old enough to assist, and to finally take full charge of the farm. Then her hands were filled with plenty, and her heart with thankfulness and praise. Young Moody, with his brothers and sisters, was sent to the Unitarian Sunday School, but his mother was the chief instructor of the family. He was also sent to the district day school, but he does not appear to have been a very apt scholar. We are told that "He was proud and wilful to the last degree, but full of generous impulses." So he grew to manhood, having very little

regard for religion, but a great determination to be successful in life. He left home in his seventeenth year to try and get work at Boston, but having failed he went on to New York, and having no money he was compelled to make the journey on foot. Failure again met him and he returned to Boston, where an uncle at last gave him employment in a boot and shoe store. Here, and in his future secular work, he was eminently successful. In deference to his uncle's wish, he attended the Mount Vernon Congregational Church and school, and under the influence of Dr. Kirk, the pastor, and Mr. Edward Kimbal, his teacher, he "gave his heart to God" and threw himself into Christian work. He soon began to speak at the church meetings, not, however, to the satisfaction of the fashionable attenders of Mount Vernon Church. One lady even went so far as to call upon his uncle, requesting him to advise young Moody not to speak in the meetings. But the uncle was too much pleased with the change of life which had come over his nephew to give any such advice. Moody's inability to answer a number of questions put to him by the deacons of the church prevented him from joining the church for more than six months, but in May, 1855, he was received into full membership. Five months later he left Boston for Chicago, having obtained a situation in a boot and shoe store in that city. It was not long before Moody was attempting to do some Christian work, first in the warehouse when the day's work was done; then he took a disused saloon, or public-house, where he collected a number of the poorest children he could find. This place soon became too small, so he got permission to use North Market Hall, where for years he conducted a most successful Sunday School and mission services. Here he was successful in securing the attendance of President Abraham Lincoln, the teetotal President of the United States. A few months later the Civil War broke out between the North and South, and many of the rough lads Lincoln spoke to in the North Market Hall were among the first to enlist to defend the Union and to destroy slavery. About this time Mr. Moody gave up his ordinary work and threw himself fully into Christian effort. In 1861 he formed a Sanitary and Christian Commission to help the volunteers for the war. He was the first regular army delegate to the seat of the war. He greatly assisted in the

formation of the United States Christian Commission, which did so much good among the men during the war, and was one of three, as a Committee of Relief, who arranged for the succour of the sick and wounded and dying. When the war was over, Moody once more took up his old missionary work, which, however, had never for one moment been allowed to lapse during his absence from Chicago. In 1863 he collected £4,000 (20,000 dollars), with which he built a commodious church, not far from the old Market Hall in Chicago. He was now becoming known, and many calls reached him to attend revivals, conventions, and other religious gatherings, and to all as far as possible Mr. Moody responded by attending. So the work grew by leaps and bounds. His church and institute in Chicago prospered amazingly, while his college, which he established at Northfield, was most successful. The largest halls and theatres were engaged to accommodate the tens of thousands of persons who wished to hear him. With Mr. Sankey, the total abstaining musician, he visited all the large centres of population in the United States and Canada, and paid two most successful visits to Great Britain. All through these revival services Mr. Moody was thoroughly in earnest upon the total abstinence question He was from the first a personal abstainer, and spoke strongly against the use of intoxicating liquors by Christian men and women. On visiting England in 1867, he implored Christian workers to fight the drink curse, and in 1874, while holding his revival services he denounced "the liquor traffic as an evil thing." In leaving England in 1875 he "urged all his converts to become teetotalers." "I implore you," he said, "never to enter a public-house unless it is to get someone out. It is a hellish traffic, and it is taking many thousands down to an untimely grave." Mr. Moody carried on his great work until a very short time before his death, which took place on December 22nd, 1899.

Rev. Canon Aitken, M.A.

W. Hay M. H. Aitken was born in 1841. His father, the Rev. Robert Aitken, Vicar of Pendeen, Cornwall, was an untiring worker on behalf of parochial missions, and his

son has been an enthusiastic worker in the same cause all his life, but on a much larger scale during recent years. He finished his education at Wadham College, Oxford, taking his B.A. in 1865, and his M.A. in 1867. Having determined to enter the Church he was ordained in 1865, and became a curate at St. Jude's, Mildmay, London, N. Here he threw himself into the work among the very poorest people of the parish. His first great mission was in 1869, when for twelve days the whole district was stirred, quite a revival of religion taking place. Mission or no mission, however, Mr. Aitken was a ceaseless worker, both on Sunday and week-day, for the spread of Christianity among the people. From the first of these missions total abstinence formed a prominent part of Mr. Aitken's advocacy. In 1871 he accepted the incumbency of Christ Church, Liverpool. Here he found great scope for his energy and soon became a great power for good in this drink-cursed city on the Mersey. On the death of his father, an "Aitken Memorial Fund" was formed with a view to assisting in mission work. Through the influence of Mr. Aitken this was merged into the Church Parochial Mission Society, which he had succeeded in establishing in 1876. Under the auspices of this society Mr. Aitken has held a large number of the most successful revival mission services in many parts of England. In 1886, and again in 1895-6, he held a large number of similar gatherings in the United States and Canada. Wherever he has gone the direct moral teaching of this great revivalist has done much to awaken the church to the dangers of the liquor traffic, and the great advantage of total abstinence, especially to Christians. It is gratifying to learn that a number of the clergy and other leading Churchmen have adopted the principle of total abstinence through the earnest advocacy of Mr. Aitken. By special invitation of the Bishop of London Mr. Aitken took part in the Fulham Conference in 1902, when the question of how to reach the masses was under discussion, he urged that total abstinence must be enforced if the people were to be reclaimed from the evils of drink. As far back as 1874, Mr. Aitken made his views known. Presiding at a Ministerial Conference held in the Free Trade Hall, Manchester, he gave no uncertain sound as to his opinion on this question. He said: "We are met together to-day, my

reverend brethren, to strike another blow at the root of that vast upas tree (the liquor traffic), whose shades darken our land. One reason why that noxious, that baneful growth, has so long flourished in our midst, seems to me to be this, that we have scarcely recognised its magnitude, we have scarcely been awake and alive to the enormity of the evil with which we were opposed. I hail it as a hopeful sign that something like nine or ten hundred ministers of the Gospel from various parts of the north of England should be gathered together here on this occasion, in order to consider what may be done with respect to the removal of this great evil from our midst." Again he has declared: "We go into the house of the drunkard and we find it stripped of everything; just as in an Oriental land after a visitation of locusts the land is bare and arid as the desert plain of Arabia; so homes that were once abodes of smiling peace and pleasantness and joy, are now completely stripped and desolate, like such a land after such a visitation; and the most humbling and crushing thought of it all is that it is no foreign invader that hath wrought this fearful evil, but we ourselves, and are ourselves the cause of the curse under which we groan." Again he said, referring to the liquor traffic: "There was a monstrous evil in our midst which was the fruitful source of a hundred other moral evils and productive of the most pernicious influences on society at large." In 1900 Mr. Aitken was appointed Canon Residentiary of Norwich Cathedral, where he has continued his splendid mission and temperance work. He still appears ever ready to deny himself in his efforts to spread the Gospel.

Rev. John McNeill.

John McNeill was born at Huston, Renfrewshire, on July 7th, 1854. After some years spent at the village school, he commenced work for the Caledonian Railway when only thirteen years of age. He first acted as gate-keeper at Inverkip, and then was promoted to be a porter. His next step was to that of second booking clerk at Cathcart Street station. During the whole of this time he was diligent in study and self improvement. Every Saturday night he would walk home to Inverkip, so that he could spend the

Sunday with his father and mother. While working at Cathcart Street station he decided to devote himself to the service of God, and his employment having taken him to Edinburgh, he had more time and opportunity for study and improvement. Here he had charge of his company's office in Princess Street, but a chance opening offering itself, he transferred his services to the North British Company, being appointed assistant in the Superintendent's office. In all his railway work he was eminently successful, and there is no doubt that had he remained at this employment he would have risen high in the work. While in Edinburgh the Y.M.C.A. and the missions to the poor of the city had great attractions for him, and no doubt the success in these branches of Christian work finally decided him to enter the ministry. In 1877 he entered the Edinburgh University, then the Free Church College, spending four years at each institution; but all the time he could spare was given to missionary efforts in Edinburgh and Glasgow. In 1886 he was ordained minister of the McCrie-Roxburgh Free Church, Edinburgh, and after three years of hard but successful work, he accepted a call to be minister to the Regent Square Presbyterian Church, London, and here he successfully laboured for the next three years. Revival and mission work appealed more to him than the ordinary church work; so in 1892 he resigned his pastorate and consecrated himself to a wider field of usefulness. Since that time John McNeill has become a most distinguished evangelist, hundreds of thousands of persons having listened to his wonderful preaching, not only in England and Scotland, but throughout the United States, Canada, and other parts of the world. In halls, circus tents, theatres, and other public places, in addition to churches, John McNeill has proclaimed the Gospel of Christ and tens of thousands of persons have been benefited. On the temperance question Mr. McNeill has been very pronounced, he has often humourously said: "I am a life abstainer, having stopped drinking before I began, and this is the right course, especially for ministers." Preaching at the Metropolitan Tabernacle in May, 1889, he said, referring to the liquor traffic: "Reform it? Yes. Reform it out of existence; we have too long tinkered at it. Too long have we tried to tie it in by the elbows, to saw its teeth,

to cut its claws, and in various ways to crib, cabin, and confine the beast, but it is still roaring abroad and as devastating as ever. I doubt we will have to shoot it. Nothing else will do." In reference to the use of intoxicating liquors at the communion, Mr. McNeill exclaimed: "Oh! that the Church of God would purge herself of the intoxicating cup. Drink would fall in respectability if we banished it from the Church of God and from the Table of the Lord." In a sermon preached at Regent's Square Church in November, 1891, when General Booth's scheme for the "Submerged Tenth" was first before the country, Mr. McNeill said: "Emphatically I want General Booth's scheme to go on. Because it will be a success? No. Because it will fail? Yes, partially fail, and what will make it fail? *The damned liquor traffic.* Then, when those who have given their money for nothing, or for next to nothing, see the result, then eyes, other than mine, or those of the ordinary fanatical teetotaler, will look at this liquor traffic. Bought wit is best, and when men pay for it and don't see results, and don't see society regenerated, and find that General Booth has no magic wand to wave, saying to death and hell, 'Hey, presto, pass,' then common sense will come like a mighty revival, and we'll grip these drinking laws, and we'll have *Prohibition.* And then we shall get on." In his mission work at home or abroad Mr. McNeill never forgets the evils flowing from the liquor traffic, and the many reclaimed drunkards are a living testimony to his work. His missions have less excitement than many, his aim is to teach, and therefore he always appeals to the intellect. "Hearts are undoubtedly touched, and there are many gleams of irresistible humour in his sermons and addresses, but there is also the sound argument that convinces thoughtful people."

CHAPTER XVII.

REVIVALISTS *(continued)*.

GIPSY SMITH.

Gipsy Smith was born in March, 1860, in a gipsy caravan, his parents being gipsies, travelling the country selling all kinds of tin ware, mats, etc., and leading the ordinary life of such people. Until he was eighteen years of age, young Smith wandered with his parents from place to place in the regular gipsy fashion, pitching his tent here and there, as best suited for obtaining a livelihood. The early life of Gipsy Smith was about the most unlikely for turning out a great revivalist or missionary. The habits of gipsies as a rule do not conduce to temperance and religion. Young Smith, however, was a lively, keen, intelligent lad, ever on the look-out for something to improve himself, thus building his character from the very foundation or commencement of life. This inquiring turn of mind led him in 1876 to attend a service in the Primitive Methodist Chapel while the gipsies were encamped at Cambridge. Here the great change of his life took place. Of this time he says: "Remember, I was only a gipsy boy in my teens, and I had only a few week's schooling. I had just mastered my alphabet, and had got no further than spelling my own name, and spelling out a few words of one syllable. Then came my conversion, which instantly gave me not only a new vision of life and a new hunger for the Word of God, but a new motive behind my desire to learn." While going from village to village, selling his father's produce, he says: "I began at once to do evangelistic work in my own crude, primitive way." He first learned two hymns which he would sing to the people at their cottage doors, or in their kitchens. His efforts at speaking were at first complete failures. "They made me," he says, "realise my ignorance, and that I had to train myself for my life's

work." So he persevered with his studies. His library consisted at this time of the Bible, an English dictionary, and Professor Edie's Bible Dictionary. In June, 1877, his parents removed from the Cambridge district to London, and here he came in contact with Booth's Christian Mission, with which he at once connected himself. It was not long before William Booth recognised the character of the gipsy lad, and he was appointed the thirty-sixth evangelist of the embryo Salvation Army. For five years he struggled on, first for the Christian Mission and then for the Salvation Army. "Many a night," he says, "I sat up until the day dawn, poring over my Bible and struggling with its big words, and difficult passages." But at the same time he was making a name for himself in the revival world, first in the East End of London, then at the various mission stations, where the "Gipsy Boy," with his earnestness, both in song and speech, crowded the largest halls with people anxious to listen to his wonderful story. In 1880, when only twenty years of age he was sent by General Booth to open a new cause at Hull. He secured a disused icehouse, cleared it of all the sawdust and other debris, built a rough platform, and equally rough seats, and then commenced his services. The strangeness of the building for religious services and the youthfulness of the "Gipsy" attracted an enormous crowd of people. The result was an outbreak of a great revival, and hundreds of persons professed conversion. The huge building was besieged night after night by a great mass of "all kinds and conditions of men and women," while on Sundays from early morning until late at night the place was packed by thousands who flocked to hear Gipsy Smith and his equally talented sister, who came to assist him in these revival services. After about two years' most successful but ardous labour at the Hull icehouse, he was removed to Hanley, where his connection with the Salvation Army ceased. Here for four years he conducted very successful mission services in a circus, which seated about 3,500, while at the same time he greatly assisted an equally successful mission in Hull. The visit of the Congregational Union to Hanley in 1885 was the indirect cause of his abandoning his settled charge and devoting his exceptional talent to a wider sphere, until now he has become a world-wide revivalist. His missions in the United

Kingdom, South Africa, Australia, the United States of America, and upon the Continent of Europe, have been among the most remarkable in the history of modern revivalism. From his early days he has been a thoroughgoing total abstainer, and from the first has combined the preaching of teetotalism with his Christianity. At first he took Saturday as his rest day, but being convinced that Saturday was not only pay-day, but drink-it-away-day, he has used his best endeavours to secure the largest attendance at his missions on that day, so as to save the man and his money from the liquor traffic; and in tens of thousands of cases he has succeeded. He declares, however, that the liquor traffic is a standing menace to the spread of the Gospel.

Evan Roberts.

Evan Roberts was born at Loughor, Wales, in March, 1879. After his school days were over he served his time to be a blacksmith, but whilst working in the smithy his mind was evolving an idea, which early in life he was wishful of carrying out: viz., a strong desire to become a Christian Minister. He had connected himself early in life with the Welsh Calvinistic Church, and devoted much of his spare time to the various services, temperance meetings and Sunday School. The remainder of his time appears to have been given to systematic study, with a view of attaining his heart's desire. He is practically a life abstainer, and has done much good work in his efforts to extend total abstinence among his work-mates. The outbreak of the great revival in Wales in 1904, and continuing during the following year, was one of the most extraordinary religious events in Welsh history. Of this revival W. T. Stead says: "The revival is not like the Moody and Sankey awakening, or the Torrey and Alexander Mission, or the more organised revivalism of the Salvation Army, of any one man or one organisation. Never in the history of revivals has there been any revival more spontaneous than this." The revival is stated to have commenced in the Calvinistic Methodist Chapel at New Quay on the second Sunday in February, 1904, but did not attract much attention until the following November. During this month Evan Roberts, who was

still working as a blacksmith, was conducting some evening services in the Moriah Chapel, Loughor, his native village. His whole soul was aflame for converts, so that as W. G. Hall says: "He preached with such power and pathos that the chapel was beseiged by dense crowds unable to gain admittance. The people became intensely agitated. The power of grace became so manifested that the meetings continued right on to the early hours of the morning and only broke up from sheer physical exhaustion. This became the usual thing, and the movement spread." So great became the revival that it attracted newspaper reporters from all parts of the country, and even from the United States and the Continent. Pressmen from the leading newspapers of London, Birmingham, Manchester, Edinburgh, Glasgow, Dublin, and other places beseiged Mr. Roberts for interviews. These, however, he refused, keeping himself fixed upon the work he had in hand. Within four months it is estimated that there were over 20,000 converts. These included men and women of the worst character—drunkards, gamblers, gaol-birds, atheists, card-sharpers, and the like. Old and young, rich and poor, Dissenters and Anglicans were reached by the revival, and every church seemed to be benefited. The Cathedral of Welsh Nonconformity at Morristown was packed with about 3,000 people to listen to the preaching of Evan Roberts, and when he appeared to conduct the service, the whole audience rose, spontaneously, and sung in Welsh "Cariad." A great testimony to the man and his work. For months the revival continued, and meetings and services were held every day throughout the Principality. These gatherings generally commenced at 10 o'clock in the morning and continued until midnight and after, with only short breaks for refreshments. The largest buildings were crowded, and often every church and chapel in the town or district had to be opened to accomodate the enormous number of people wishing to attend the services. One acknowledged result of this most extraordinary and remarkable revival has been the closing of numbers of the liquor shops of Wales, and a greater demand for the power being placed in the hands of the people themselves to close up all the liquor places, if they feel so disposed. Thousands of the converts became total abstainers, and there can be little doubt, but that the

revival greatly quickened the demand for total Prohibition of the liquor traffic in "Gallant Little Wales." Evan Roberts all through the revival made his position on temperance perfectly clear, for while he declared that total abstinence and Christianity brought the greatest blessings to the people, the liquor traffic and intoxicating drinks were the greatest evils in the world.

Richard Cope Morgan.

Richard Cope Morgan was born at Abergavenny, Wales, on May 13th, 1827. He was educated at the old Priory School, Abergavenny. At fourteen years of age he entered a printing office, and commenced a career in which he was most eminently successful. To gain experience he visited the local police-court, taking notes of the proceedings, which he afterwards supplied to the various newspapers published in the district. These visits, and the suffering and crime he witnessed, no doubt made a lasting impression upon his mind, for in after life he always had great sympathy with this class of human life. In those early days he also devoted much time to systematic reading, which stood him in good stead in later years. He soon determined to be a Christian, and for over sixty years, in business, in his home, and in the world he lived out the principles he professed. His services to the rivival movement may be said to have been enormous. His firm, "Morgan and Chase," of which he was the senior partner, published the *Revival*, a little magazine devoted to the labour of the revivalists. Started in 1859, for ten years it contained accounts from eye-witnesses of some of the most wonderful manifestations of God's converting power that ever were told. "At first this eight-page sheet had a very small circulation, but during the great revival of 1859 the circulation rose in one week from 8,000 to 80,000. In 1869 the name of the paper was changed to that of *The Christian*. One result of these early revivals is recorded in the third number of the *Revival* as follows:—"Where the sale of whisky on Saturday (market day) formerly amounted to £100, last Saturday it was only a little more than ten shillings." This was in connectio with the mission held at Ballymena. His first partner, Mr. Samuel Chase (1800-1870) was, like Mr. Morgan, a

thorough-going Christian and total abstainer, and the same may be said of Mr. Scott (1830-1907), his second partner. Since 1870 the firm of Messrs. Morgan and Scott has become world-wide, and the character of the partners may be gathered from the following, taken from the biography of Mr. Morgan, written by his son, Mr. George E. Morgan: "Temperance involving entire abstinence from intoxicants was a strong plank in their platform. A crucial test of their principles arose in the summer of 1878, which committed them and *The Christian* once and for all to that, as yet, unpopular cause. Both men devoted much time during the earlier years of their association to visiting together the missions and the slums of the East End, and were appalled by the havoc wrought by drink in the lives and homes of the people. As a result Mr. Morgan penned a drastic editorial note, in which he denounced the connection of Christian men with a disastrous trade that was wrecking the lives and ruining the souls of old and young alike, and paralysing the efforts of God's servants for their redemption. Then broke out a fierce storm of protest—for, as is well known, there was at that time a much less general adherence to temperance principles, even among Godly people, than succeeded in later years; and it is not too much to claim that the editor's persistence in *The Christian* contributed largely, in the course of time, to that welcome change. Under the shock of the explosion the fate of the paper quivered. Threats poured in, verbally and by post, that unless its extreme tone were immediately altered subscriptions would cease. Not for an instant, however, did the proprietors hesitate. To them a Divine call was paramount; fearlessly they had flung down the gauntlet; unperturbed they echoed the Apostolic challenge: 'Whether it be right in the sight of God to harken unto you more than unto God, judge ye. We must obey God rather than men.' Nor was their faith in Him misplaced, as the events proved." Mr. Morgan was guide, friend and helper of the whole body of revivalists, for as Sir John Kirk says: "At the back of, and round these uplifting agencies was that big-hearted, widely-sympathetic friend, Richard Cope Morgan, whose voice, pen, purse, and pleas were used unstintingly for the furtherance and sustenance of these spiritual agencies." His was also the hand that introduced Messrs. Moody and

Sankey to Great Britain, and his was the brain which organised and fashioned much of the detail work of their great and successful missions. No other publisher being willing to print "Sacred Songs and Solos," sung by Mr. Sankey, Mr. Morgan undertook the cost. The book was first used at the Newcastle-on-Tyne Mission in 1872. Only a few hymns and solos were then printed, but now the book has grown into a volume of about 1,900 pieces, and has become the most popular religious song book ever published. Its sale has been enormous and millions of copies must have been disposed of, and apparently its popularity is still undiminished. Mr. Morgan conducted a mission on his own account at Wood Green, which is still being carried on with great success. He was also greatly interested in the Y.M.C.A. movement, the Evangelical Alliance, the Mildmay Conference, the Holiness Movement, the Keswick Convention, the Rescue Society, and the Repeal Movement (so ably conducted by Mrs. Josephine E. Butler, a most eminent total abstainer), Foreign Missions, the Blue Ribbon Army, and a large number of other agencies for the spiritual and moral advancement of the people. He visited the United States, Canada, and many parts of the Continent of Europe in the interest of the revival movement. He was truly "A Veteran in Revivals," and has left his mark upon the history of this and many another movement. He died on October 28th, 1908.

Other Successful Revivalists.

Since 1859, when there was a great and remarkable revival of Christianity in almost every Anglo-Saxon country, to the present time, by far the greatest number of revivalists and evangelists have declared themselves to be total abstainers, while there are none publicly known to have been habitually users of intoxicants. Among the best known of this band of religious workers may be named the following, although thousands of others might be included: Reginald Radcliffe (1825-1895) was a highly-esteemed and successful Liverpool solicitor. He inaugurated and conducted revival services in the lowest parts of Liverpool, and in many other parts of the United Kingdom, and even on the Continent. He com-

bined total abstinence with his preaching of the Gospel, and was most successful in winning hundreds of drunkards to sobriety and Christianity. His work in Liverpool is perpetuated in the Sun Hall by his son Heber Radcliffe, who is a life teetotaler, and conducts one of the largest gatherings of its kind in the Kingdom. Richard Weaver or "Undaunted Dick," as he was called by a drunken rabble, after a most shocking fight in which he was engaged in his drunken days, became a fearless total abstainer and Christian evangelist. He generally conducted his own services, leading the singing, praying, singing a solo or two, and then preaching for over an hour. Among the solos he made popular was "I'm a Pilgrim, Bound for Glory," now known to almost everybody. Joshua Poole was another of this humble band of revivalists, who have left their mark upon the religious life of England. He and his good wife, Mary Poole, inspired thousands of drunkards to lead a sober and godly life. His "Criminal Suppers," in Little Wilde Street, Drury Lane, were the means of gathering together some of the most desperate men and women at that time to be found in London. His singing and speaking reached the hearts of many, and a changed life was the result. Of this man Mr. George E. Morgan says: "Joshua Poole, a miracle of grace and a master of assemblies, attracted the very 'offscouring.' The bare announcement that 'Joshua and Mary Poole are coming,' was ordinarily sufficient to stir almost any slum in the Kingdom;" John Hambleton was a great power in his day; he appealed to crowds outside the usual attenders of revival services. He was very effective in winning drunkards and the outcasts to paths of sobriety and purity, while the more learned and respectable responded to his earnest appeals. One of his converts while labouring in Dublin was a young medical student—Thomas J. Barnardo, who afterward became one of the greatest philanthropists of his day in the rescue of child-life from the gutter and the public-house. Three other names may with advantage be mentioned here. William Carter, a master chimney sweep of South London, who devoted the whole of his spare time to the preaching of the Gospel. His special sphere of influence was most marked before the foot-lights of the theatre. He denounced the evils of drink-

ing, and the blessings of living a sober and godly life. He was also an original organiser of strange gatherings. He was very successful when he invited "Rogues, thieves, and vagabonds" to a tea meeting. At such times he would print upon the ticket, "No person of good character must use this ticket." To show the class of person he would get at these gatherings it is reported that one night they found "a woman's pockets filled with cups and saucers, with fully enough provisions to supply a dozen persons." Mr. Carter's methods with these people was to "Sing them quiet or holler louder than they did, until they settled down and listened to what he had to say." It seems almost impossible from such material to evoke goodness, yet these revivalists won numbers who settled down to be sober, industrious and Christian citizens. Henry Varley was a master butcher of Notting Hill, whose work culminated in the building of a great Tabernacle in which much good work has been effected. The district in which he lived and laboured was occupied at that time by pig farms and slaughter-houses, the men employed being neglected and isolated by every branch of the Christian Church. The public-houses were their rallying centres, while drinking was their main diversion and enjoyment. Into this bed of drunkenness and evil Mr. Varley threw himself with determined ardour and enthusiasm. His "Butchers' Festivals," both for masters and men, were a noted feature of the revivals "Notting Hill Way," in the sixties, and in the end this work became so great that Mr. Varley threw up his flourishing business and gave himself fully to evangelistic missions, he is a total abstainer who needed not to be ashamed of the results of his life's work. F. N. Charrington (1850) is the son and heir of the great brewer, and would have inherited an immense fortune had he remained a member of the firm of Charrington, the well-known brewing firm of the East End of London. By a personal visit to a number of the public-houses belonging to his firm, he became awakened to the evil and demoralisation which was going on, and he therefore determined to become a total abstainer, and to withdraw from the brewery. His determination to forfeit everything connected with the liquor traffic was carried out in 1873. His relatives and friends were astounded at his action, and all kinds of persuasion

and even persecution was resorted to, to hold him to the trade; but he was so convinced that he was right that he not only came out from the business, but threw himself into the temperance and Christian work of the East End, where his labours have since become a great national asset, and his fight against strong drink a real power for sobriety, purity, and righteousness. His huge mission hall and the many agencies for good have lifted thousands from the blight which for so many years rested upon the masses crowded into this part of the great Metropolis. Many of the more humble revivalists named have long since been forgotten by the general public, and even by a large number of Christian workers, but in their day they were well known throughout the land, and were a great power for good. Many had been victims of the drink craving, and therefore most determined advocates of total abstinence.

CHAPTER XVIII.

JUVENILE BENEFACTORS.

Not only amongst adults have total abstainers been prominent for good, but in all branches of work among the young and rising generation they have been active, energetic and original. Hardly any sphere of early life has been left untouched by their ceaseless energy and indomitable perseverance. The poorest have been assisted by their consideration and much-needed help; the ignorant have been blessed by their attention and instruction; and the sick and suffering have been comforted by their sympathy and protection. "Inasmuch as ye did it unto the least of these, My brethren, ye did it unto Me," can with truth be said of numberless total abstainers in reference to their work amongst the young. The fact is, that owing to the labours of these people, the lives of the children of to-day are a thousand-fold better even than those of only half a century ago. The rise and development of popular education, and the part played in its accomplishment by such men as Joseph Livesey, the father of modern teetotalism, John Cassell, the teetotal carpenter of Manchester, and W. E. Forster, the teetotal Member of Parliament for Bradford, form a chapter of inspiration in our national life. The work of such total abstainers as Dr. Barnardo, Dr. Stephenson, Mrs. Fry, Mrs. Hilton, Mrs. Booth and General Booth, together with many thousands of others, in their labour of love among the children of our outcast population of the slums, is one of the brightest, and yet one of the saddest episodes of our modern civilisation, which would never have been needed but for the liquor traffic. Then there are the thousand and one agencies promoted and largely sustained by total abstainers, for the prevention of crime, the spread of thrift, and the training in habits of total abstinence of the young, all forming great national assets, which the people are only now beginning

to realise and appreciate at their true value. The following examples are striking illustrations, emphasising the debt the nation owes to these fanatics in their efforts to save and train the young, so that in after life they may be of service to their Fatherland, instead of the curse so many have been in the past.

DR. THOMAS GUTHRIE.

Thomas Guthrie was born on July 12th, 1803, at Brechin, Scotland. He was the sixth son in a family of twelve children. His parents were by no means rich, but like the general character of Scotch men and women, having tasted the benefits of education, they determined that each of their children should receive the best education their slender means could afford. So Thomas got a fair start in life, he stuck to his studies at the village school, and during his four years at College plodded on, passing many a brighter genius by his perseverance and determination. After leaving college he entered a bank, but his heart was set on being a minister, so after two years in his first situation, he re-entered college, passing through his studies with credit and his examinations with honour. He commenced his ministry at Arbirlot in 1830, removing to Greyfriars in 1837, and to St. John's, Edinburgh, in 1840. Three years later he was one of the leaders in the establishing of the Free Church of Scotland, and from 1843 to 1864 was the minister of the Free Church at St. John's, Edinburgh. The necessity of providing manses for the Free Church ministers having been brought home to him, he made a most eloquent appeal to the people of Scotland, and in 11 months, 1845-1846, raised over £116,000 for this purpose. He had a most remarkable gift of oratory, which was not only used for the spread of the Gospel, but in behalf of many secular objects for the more degraded population of our great cities. He made most eloquent appeals on behalf of the temperance movement, for compulsory education and social reform. The poor and helpless children of the slums appealed to him more than anything else, and many a stirring plea was issued by him on their behalf. He laboured for their reclamation with a determination which won for him the greatest praise from all sections of the community. Like many a reformer, both

before him and since, he soon found the liquor traffic was the chief obstacle to the attainment of his ideals, so in 1841 he became a total abstainer, throwing his whole heart and soul into the movement. Touching this portion of his life Dr. Guthrie says: "Seven years of my ministry were spent in one of the lowest localities in Edinburgh, and it almost broke my heart day by day to see, as I wandered from house to house and room to room, misery, wretchedness and crime; the detestable vice of drunkenness, the cause of all, meeting me at every turn, and marring all my effort. If there is one thing I feel more intensely than another it is this, that drinking is our national curse, our sin and shame, our weakness. I speak the words of truth and soberness when I say that this vice destroys more men and women, bodies and souls, breaks more hearts, ruins more families, than all other vices put together; nor need I speak of the multitude of lives it costs. Nothing ever struck me more, in visiting these wretched localities, than to find that more than half of these families were in the churchyard. The murder of the innocent infants by drinking out-Herods Herod in his slaughter of the innocents of Bethlehem. I appeal to every missionary and those who visit these localities, whether the great obstacle that meets him at every corner is not drunkenness. I believe we will in vain plant churches and schools, though they be as thick as trees in the forest, unless this evil be stopped." He lived and laboured in these good causes for seventy years, passing away, honoured and loved, on February 23rd, 1873.

The Founders of Ragged Schools.

While Dr. Guthrie has by many been called "The Founder of Ragged Schools," that does not mean that there were no such institutions before he opened his schools for the poor in Edinburgh. John Pound (1766-1839), the "Cobbler of Portsmouth," stands in the front rank as the originator of these beneficient institutions. He spent "a long and useful existence, every selfish gratification being denied, that he might do good to others." In his humble workshop, which was about six feet wide and about eighteen feet long, "he worked at his trade and taught—without any fee for his labour—many hundreds of children belonging to the very

poor, and when he died a blank existed which took years to replace. Robert Young, of Hackney, Sheriff Watson, of Aberdeen, and others merit praise for their benevolent regard for the juvenile population of their cities, but Dr. Guthrie made the idea of rescuing these children of the slums a living reality. His work on their behalf in the city of Edinburgh, and his powerful "Plea for Ragged Schools," touched the tenderest feelings of every class of the community. His pathetic description of juvenile misery roused the sympathy of the benevolent, and a generous response was the result. The Earl of Shaftesbury, Miss Carpenter, and numbers of other notable men and women joined the movement, and ragged schools arose in almost every town and city in the land. The part played by the liquor traffic in the need for these institutions is graphically depicted by Dr. Guthrie: "I should fail," he says, "in my duty if I did not state broadly that most of these children owe their ruin to drink—to the dissipated habits of their parents. Intemperance is the horrid Moloch, the ugly, blood-stained idol to which so many young victims are annually sacrificed." The result of ten years' work is shown by Dr. Guthrie as follows: "In 1848 the juvenile prisoners between 14 and 16 years of age were 532, but in 1859 they had been reduced to 130," and but for the liquor traffic this whole dismal story might have come to an end ere this. But still we have the evil at our very door. A writer in the *Manchester Guardian*, January 7th, 1907, writing on Ragged Schools, states: "The social customs of the districts where these young people live have been formed under the domination of the liquor trade; the public-house has for generations reigned supreme. What a horrible waste of national life is here! What calamitous loss to the whole social organism! What ought to be done? A very great deal, and at once, and at all cost. In particular the liquor trade needs to be dethroned from its present supremacy and placed under the heel of the democracy. In Heaven's name, wherever any people want to place the liquor shop at arm's length, they should have the power to do so. In our day-schools, in our ragged schools, in our churches, we are training up the children of the slum to aspire to, and to be suited to a higher and cleaner standard of living. Why cannot a better environment be provided for them? Why

should the liquor monoply have power to block the way?" And echo answers WHY?

SIR JOHN KIRK.

John Kirk was born at Castle Donnington on June 10th, 1847, and was educated at the local grammar school. Having spent some time in France, he returned to London, and in 1863 was appointed clerk to the Pure Literature Society. After four years in this employment he commenced his life's work with the Ragged School Union. This organisation was formed in 1844, when some twenty schools had been opened, having about 2,000 scholars. The first Secretary of the Union was Mr. J. G. Gent, who was a thorough-going total abstainer, and during his secretaryship did much good in the special work of the Union. Among the many agencies of the Ragged Schools established may be named the following: Refuges, Pence and Farthing Clubs, Shoeblack Societies, Street Orderly boys, Step-girls, and Messenger-boy brigades, Lending Libraries, Industrial classes, and Institutes. From the latter the present very successful Polytechnics have sprung. John Kirk's first work for the Union was that of teacher; then he became director of the out-of-door department, later he was appointed Visitor, and in all these, as Nathaniel Wiseman tells us, "He became so intimately acquainted with the by-ways of the Metropolis, and the condition of the poorest of the toilers who live in dingy one-roomed and two-roomed homes that to-day he is no doubt the best authority on this important subject. Here it was that his keen practical sympathies were widened toward the children that in unspeakable conditions are born therein." When Mr. Gent retired in 1879, after 35 years of most devoted service, John Kirk was appointed Secretary. For some years previous to this the London School Board was superseding the work of the Union in the Day Schools, and this has been much extended under the London County Council, so that to-day a new and better era has opened for the slum children of London. The transference of the secular instruction to the nation placed upon the Union the duty of extending its already very successful work on religious and moral lines, and in this branch of work John Kirk has truly been a master hand. At the present time

(1910) there are over 200 Sunday classes, with an average attendance of nearly 50,000 scholars. There are also over 70 Christian Endeavour Societies, 150 Bands of Hope and Temperance Societies, seven crèches, and over 120 Mothers' meetings. In addition to all this there are 60 libraries, with nearly 20,000 volumes; nearly 100 evening schools and industrial classes, and a number of other agencies for the uplift of the child life of the slums of the great Metropolis of the British Empire. The growth of the work under the guidance of John Kirk has been enormous. The annual subscriptions, which in 1879 totalled £2,590, has grown to over £20,000. The number of teachers and other voluntary workers now reaches nearly 5,000, while over 6,000 children enjoyed a fortnight's holiday at the seaside, or in the country, no less than 50,000 had a day's outing from the smoke and heat of the city life. About 6,000 cripples are also under the care and kindly treatment of some 1,000 voluntary visitors. No less than 70,000 garments are supplied yearly to needful children, and some 8,000 pairs of boots and shoes. On attaining his sixtieth birthday, the friends of the movement raised the sum of £1,000, which was presented to him at the Mansion House, the Lord Mayor of the City of London presiding. The day previous H.M. King Edward VII. invited John Kirk to visit him at Buckingham Palace, and personally congratulated him upon his splendid work. He entered the Palace as plain Mr. John Kirk, but left it as Sir John Kirk, having received from the hands of the King the honour of Knighthood. From his earliest days Sir John Kirk has been a total abstainer and has often declared that the liquor traffic is the direct cause of by far the greatest amount of the work of the Ragged School Union and similar institutions.

George Müller.

George Müller was born on September 27th, 1805, at Kroppenstadt, Prussian Saxony. It is stated that he was a very "bad lad," speaking lies, stealing and drinking, immorality and similar evils forming his chief delight until he was twenty-one years of age. In 1825 while studying at the University of Halle, he was induced to attend a meeting in a friend's house where they read the Bible, sung,

prayed and read a printed sermon. This was really the first time he had ever seen any one on their knees in prayer. A great impression was made upon him by this meeting, for he tells us "It was to me as if I had found something." Within twelve months he had become a Christian and a total abstainer. He applied and was appointed a missionary student on probation under the London Society for the Conversion of the Jews. This was the commencement of his wonderful career of Christian work. In 1829 he went to Teignmouth for the benefit of his health; here he met Mr. Henry Craik, a like spirit to himself, and also a total abstainer, who in after life was so closely associated with him in his great work on behalf of the orphans. George Müller was not long in finding out that his vocation was not among the Jews, so he left the missionary society and became pastor to a small congregation at Teignmouth, marrying on the handsome salary of £55 per annum. In a very short time he felt that the taking of a salary for preaching the Gospel was too commercial and ought not to be practised by a Christian minister, so he gave this up, and with it abolished pew rents. From then to the end of his ministry he just trusted to a box in which the free will offerings of the congregation were placed. He was always thankful to be able to state that "All my wants were thus supplied." In 1832 he removed from Teignmouth to Bristol. The larger sphere opened up many new avenues of work to him, among which was the organisation of the "Scriptural Knowledge Institution for Home and Abroad." The object of this society was to establish day-schools, Sunday-schools, and Adult-schools, for at that time the number of such places was very small indeed. The circulation of the Holy Scripture was also another important object of the new society. The way in which the work has been carried out may be somewhat seen by the following interesting facts: Christian teaching has been taken to over 150,000 young people, about 300,000 Bibles, 1,500,000 New Testaments, and fully 300,000 other portions of the Scriptures have been distributed, while more than 120,000,000 copies of religious books, tracts, etc., have also been scattered broadcast in all parts of the world. The income for this great work has exceeded £500,000. The name of George Müller, however, is best known in connection with the Orphanage on Ashley Downs,

Bristol, which was established in 1835, as the result of an orphan, whom Mr. Müller had been training, being sent to the workhouse. At this time there were practically no orphanages in the Kingdom; returns show that over 6,000 orphans were in prison, and only 3,600 in what might be called orphan institutions. No sooner did the importance of the question dawn upon Mr. Müller than he commenced to pray about the matter, and to ask for guidance. After about twelve months spent in prayer and discussion the first home was opened in Wilson St., Bristol, in which were accommodated 30 orphans; other homes were quickly opened, until in 1843 there were four houses in use with 126 orphans and eleven teachers and matrons. In 1849 George Müller secured land on the Ashley Downs and built a home for 300 children; other homes followed, until accommodation has been provided for 2,000 children and 112 teachers and matrons. The two great principles upon which Mr. Müller worked throughout his life were never to incur any debt, and never to advertise or ask for money. His idea was to trust alone in prayer to God. How far his faith was sustained is seen in the results, for during his life over one million pounds sterling was subscribed for this special work, and more than 10,000 orphans have been educated, clothed, and equipped for life by this great institution. In 1875, when in his 70th year, Mr. Müller started on a missionary expedition which occupied fourteen years, during which time he travelled in almost every part of the world preaching the Gospel, especially to young people. He died in 1898 at the advanced age of 93, one of the greatest benefactors of child life the world has ever seen.

Dr. T. Bowman Stephenson.

In connection with the work among the slum population and the waifs and strays of our towns and cities, must be placed the name of Dr. T. Bowman Stephenson. Born at Newcastle-on-Tyne on December 22nd, 1839, he followed his father and became a Wesleyan minister. In 1865 he was working in the South of London and became deeply impressed with the sufferings of the boys and girls of his district. In 1869 he secured a house in Church Street, Waterloo Road, which he opened under the name of the

Children's Home. At first he only dealt with a very few cases, and that of the very worst, but from this small beginning has developed the National Children's Home and Orphanage, which during the past forty years has done great things for the "Children of Sorrow." The income of this institution in 1869 was £307, but in 1909 it reached £65,272. In 1869 two boys were welcomed when the home was opened in the little cottage in Church Street, and the total for the year was only twenty-nine. To-day there are 2,100 of these rescued boys and girls in the homes. During the past few years no less than 2,000 of the children have been taken to Canada and given a new start in life in a new country. The reports received are of the most gratifying character: "They are doing well." Some have become ministers, while others have entered the Army and Navy or are engaged in business and industrial life at home and abroad. At present (1910) there are 18 Homes, Hospitals, Sanatoria, etc., in various parts of the country, while branches have been opened in Canada and Ceylon. It is estimated that the value of the estates, property, houses, schools, workshops, etc., belonging to the institution now considerably exceeds £200,000, and there is not a penny debt upon it. Dr. Stephenson is practically a life abstainer. In a sermon preached in the City Temple, he said: "The work which God had given him to do for several years past had forced him to come in contact with forms of evil which had been repulsive in the extreme, and the very contemplation of which was enough to harrow any Christian heart. He had seen not only crimes committed, but the best feelings of the heart perverted by means of intoxicating liquors. He had known of little lives sacrificed, and little souls worse than sold into slavery, as the result of this frightful thirst for drink. He could take them to the place in this City of London where an English mother sold her own little boy of four years old for a pot of beer. He could take them to the place where an English father valued his own animal passions more than the fair fame of his own little daughter. He could take them to scenes and tell them of incidents which it would not be proper for him to name in public, but which showed that once this awful craving had got hold of the heart there was no depth of bestiality into which its victims could not sink; there was no horror of darkness too black

to cover the soul that had yielded to its power." Many powerful sermons and addresses in favour of total abstinence have been delivered by Dr. Stephenson.

DR. BARNARDO.

Perhaps the best known name of those who have been engaged in this work among the children is that of Thomas John Barnardo. As Dr. Barnardo he is known the world over. He was born in Dublin on July 4th, 1845, and was educated privately. Early in life he attended a meeting addressed by Mr. John Hambleton, who was holding revival meetings in Dublin. Here young Barnardo determined to be a Christian. His first idea was to go out to China as a medical missionary, and to prepare himself for this position he became a medical student in the London Hospital. Working, studying, and lodging in the East End of London soon made him conscious of the needs of the children, so he devoted his Sunday evenings and two nights during the week to teaching in the ragged school. His next step was to rent a donkey-stable in one of the lowest parts, and having cleaned and whitewashed it out, with the help of one or two lads living in the neighbourhood, he invited the swarming outcasts to come out of the wet and cold into this warm and dry building. Needless to say he had a crowded house, although a noisy and troublesome lot to deal with. In 1866 an epidemic of cholera broke out, and for some months he was engaged in combating the scourge. When the struggle was over, Dr. Barnardo, by his house-to-house visitation and his work amongst the poorest of the poor, had obtained a fuller knowledge of the habits and lives of these people, which changed the whole course of his life, so that instead of going to teach Christianity to the heathens of China, he remained at home to rescue the worse than heathen children in Christian England. The turning point in his career was the night he was brought in contact with Jim Jarvis. One night when all the lads had been turned out of the donkey-stable, Jim Jarvis, a ragged, shoeless lad, pleaded with young Barnardo not to be turned out. "Let me stay here to-night." "What will your mother say?" "Ain't got no mother." "But what will your father say?" "Ain't got no father." "Are there many like you that haven't got nothing?" "'Eaps of 'em,

sir, 'eaps of 'em." "Then take me to see them," said the doctor, and Jim Jarvis took him and showed him the suffering child life of the great Metropolis. The story of the work of young Barnardo, especially that of his finding of Jim Jarvis, soon found its way into the press. This brought the doctor an invitation from the Earl of Shaftesbury to join him at dinner. Here he found the guests very sceptical regarding the suffering of the children of the slums, but Dr. Barnardo stuck to his statements and at last challenged them to accompany him forthwith to the City and test the truth of what he had stated. The party, with his lordship at their head, straightway proceeded to the Billingsgate fish market. Here after a little coaxing and the promise of a halfpenny per head, some seventy-three sleepers out presented themselves to these swells of the West End. "All London shall know of this!" was Lord Shaftesbury's exclamation.

The Ever-Open Door.

In a few months a dozen boys were lifted from the streets and placed in decent homes. Then in 1867 a house was opened in Stepney Causeway, where 25 boys were soon in residence, and the numbers clamouring for admittance was very large indeed. In this humble way this wonderful work of Dr. Barnardo's was begun. "It had no capital," said the doctor. "It was opened in defiance of all the rules of worldly prudence"; but needs must drive in a case like this. The first donation came from a poor servant girl who had saved up 27 farthings, which she presented to Dr. Barnardo, and at the time of his death (1905) the amount of money subscribed for this work had reached within a few pounds of three and a quarter million pounds sterling. In 1871 there were 135 boys under his care, and the income had gone up to £2,419. From this time onward wonderful strides were made. "The ever-open door," which was an idea of Dr. Barnardo's, so that no destitute child should be left out in the cold was becoming more and more a reality, not only in London but in many of the great provincial towns throughout the country. New avenues of usefulness soon become necessary. A hospital was built, a youths' labour house was established, and an industrial institution was opened, where trades were taught, so that the boys might be able to help

themselves as they grew into men. Then followed the girls' village homes, the emigration scheme, and in connection with the latter some 20,000 boys and girls have been firmly established in Canada. The official figures certify that at least 98 per cent. of these have fully justified their choice for honesty, industry and successful lives. The "Babies' Castle" in Kent, the Little Boys' House in Jersey, the Homes for Cripples and Incurables in many parts of the country, the great Watts Naval School in Norfolk, where 300 lads are always under training for a life at sea, and the changing of the "Edinbugh Castle" from a gin palace of the lowest character into a coffee palace and mission hall, are some of the activities. Dr. Barnardo's life was a full one, constituting a record in connection with philanthropy. "He had indeed a giant's strength," but when it is remembered that he had to provide for a family of no less than 8,400 boys and girls every day, in 140 homes, and that over 60,000 outcast children have been rescued, trained and planted out in life by his agency, it may with truth be said that he used his strength like a giant. The yearly expenditure of this marvellous institution amounts to nearly £250,000, while the assets in land, building, etc., now amount to over £300,000. Dr. Barnardo died on September 19th, 1905, and the committee of the institution resolved to raise a fund of £250,000 as a "Barnardo Memorial" to pay off the mortgage and debts upon the undertaking. On the question of intoxicating liquors Dr. Barnardo was very emphatic. His work in the rescue of children had shown him the utter devilment of the liquor traffic. "When I look upon London," he said in Exeter Hall on January 6th, 1877, "I see that all the agencies for Christian service combined, and that are working earnestly day by day, month by month, and year by year, are not doing one half the good that the drink agencies are doing evil, concurrently with them. I have no hesitation in saying that the drink does more harm, and is more active, relatively, than all other agencies." He repeatedly declared that 95 per cent. of his homeless little ones was the result of the liquor traffic, and in all his homes, and in connection with all his mission work the total abstinence pledge, which he himself had taken in his early manhood, formed one of the bulwarks of his splendid work.

CHAPTER XIX.

JUVENILE BENEFACTORS *(continued)*.

JOHN HOPE.

John Hope was born in Edinburgh in May, 1807. Having satisfactorily passed his studies at the day-school and the college, he entered his father's office, practising as a solicitor in Edinburgh. Having passed his examinations, John Hope was admitted to the legal profession, and remained an honoured member of it for nearly seventy years. In his practice he soon learned something of the evils of intoxicating liquors, for even in his own office some promising young men had been ruined in this way. His attention being arrested, upon the introduction of a new apprentice into his father's office, he spoke to the young man about the dangers of taking alcoholic liquors, and on November 5th, 1839 both of them signed a pledge never to take intoxicating liquors as a beverage. To this pledge Mr. Hope remained true until his death. In his profession he was most successful, and but for the time and energy expended in educational and social work on behalf of the young of his native city. might have risen to high position in the legal profession. He studied the drink question from almost every standpoint, becoming thoroughly master of the problem. When in 1840 Queen Victoria visited Edinburgh, and the Lord Provost celebrated the event by providing an abundant supply of intoxicating liquors, so that "Every man, woman, and child might drink Her Majesty's health," Mr. Hope entered his very strong protest against such unwise proceedings, especially in reference to children. For some time the seed fell upon stony ground, but Mr. Hope did not let the matter rest, and at last in 1846 a Sabbath School Teachers' Conference, of which Mr. Hope was a member, took the question of total abstinence in hand, forming a committee for the purpose of "safeguarding the children of the Sabbath School

from the evils of the liquor traffic." This was Mr. Hope's opportunity, and twelve months later he formed the British League of Juvenile Abstainers, out of which so much grew for the betterment of the young life of Scotland. In twenty-five years it is stated that more than 100,000 children had been brought under the influence of the League, and that Mr. Hope had expended over £45,000 in this work. Among the many agencies established by Mr. Hope, and largely financed by him, may be mentioned the "Apprentice" Evening Schools." In Edinburgh alone seventeen of these schools were opened, and hundreds of lads secured therein a very superior education at a moderate fee. This system of education for apprentices has, since 1874, been continued by the Governors of the Heriots Hospital, in whose buildings the system was originated by Mr. Hope in 1850. In the middle of the last century it was illegal for Corporations to own parks, or play grounds for children. Mr. Hope, therefore, at great personal expense, secured land on lease for the purpose of a public park, and play ground for juveniles. He prohibited the drinking booth, which was so common in those days in connection with sport, and made his grounds not only very popular, but what was of far more importance, safe, both to players and lookers on. When the lease of these grounds expired, the City authorities, having secured power from Parliament to hold land in the public interest, secured a larger site in the same neighbourhood, which to this day is known as "John Hope's Park." Many other similar places are now available for the people, not only in Edinburgh, but throughout the United Kingdom, greatly due, however, to such men as John Hope, who showed the way the thing could be done and the beneficial results secured. In 1851 Mr. Hope organised a great juvenile demonstration in Edinburgh, when it is stated that over 20,000 young abstainers marched through the streets of the city, over seventy towns of Scotland being represented in the procession. With a view of interesting the people in the contents of the public buildings of Edinburgh, Mr. Hope printed and presented to each child attending the demonstration, an illustrated guide to the principal sights of the city, and he secured from the various authorities the admission of the children to the Castle, the Palace, the Parliament House, and many other noted places. In 1852 he inaugurated a system of temper-

ance teaching in the day schools. The first year no less than 72,588 temperance leaflets and melodies were distributed to the children, and the lecturer, who had charge of the school for an hour, spoke on the subject in the leaflet, and trained the children to sing the melodies. Temperance teaching in day-schools is now recognised by the Government of the day as necessary, and is being introduced into all our schools and colleges. Mr. John Hope died on June 24th, 1893, in the 86th year of his age. By his will he left the sum of £200,000 to found a "Hope Trust," for continuing the work, in connection with religion and temperance, and other agencies in which he was so deeply interested while living.

The Sunday School Movement.

The date when the first Sunday School was instituted and the name of its organiser is lost to us. Hannah Ball, a young Methodist lady, appears to have opened such a school at High Wycombe in 1766, and there is no doubt that similar schools were in existence in other places, before Robert Raikes (1735-1811) took the matter seriously in hand in his native city of Gloucester in 1780. Edwin Hodder, in his "Heroes of Britain," says: "Robert Raikes raised Sunday teaching from a fortuitous rarity into a universal system," and is therefore termed the founder of Sunday Schools. "He saw every day the bitter consequences of evil; he saw how almost hopeless it was to preach reformation to those who had been addicted to a life of vice; and he felt that the only way in which that course could be checked must be by implanting in the young a moral sense and religious feeling as the only effectual means of remedying the evil." In the early days of Sunday Schools the question of total abstinence was not common among the people, and the true character of intoxicating liquors was little understood; yet we find the warning voice was raised by many a worker on behalf of the children. In this connection we find the names of such men as Joseph Livesey (Preston), William Collins (Glasgow), John Hope (Edinburgh), Samuel Bowly (Gloucester), Joseph Sturge (Birmingham), Dr. Jabez Bunting (London), and many others. The Rev. D. Charles (Bale), formed some adult schools in 1811, and later many Sunday Schools

in Wales, together with the total abstinence organisation for the safety of both young and old. Mr. J. R. Wilson (Newcastle-on-Tyne), who was in 1827 appointed the first travelling agent of the Sunday School Union, did much to inculcate total abstinence as he journeyed through the country, and suggested a great mission by means of literature. As years have passed and a truer knowledge of alcohol has been acquired, the further development and extension of these beneficient institutions depended more and more upon total abstainers. Among the more prominent workers may be named the following abstainers:—Dean Hook, Canon Bullock, Sir Charles Reed, M.P., John Pillan, Henry Dunn, Rev. T. C. Rooke, Dr. Bevan, Hon. Arthur (now Lord) Kinnaird, Rev. T. H. (Bishop) Vincent, John Wannamaker, Dr. Paton, and others. In the Centenary volume (1903) Mr. W. H. Groser states: "The Band of Hope movement had for many years received the earnest support of the Union, and (in 1889) the special attention of the several school officers and teachers was once more called thereto by circulars and conferences." At this time "It was reported that 70 per cent. of the scholars of the affiliated schools were members of the Bands of Hope," while since then the number has been greatly increased by means of missions and special efforts. At the present time the President of the Union, Dr. R. F. Horton, nearly every Vice-President, the Chairman of the Council, Sir Francis F. Belsey, and practically the whole of the members of the Council are total abstainers. The Rev. Carey Bonner, the General Secretary, was born in London on May 1st, 1859. His father, the Rev. W. H. Bonner, was a Baptist minister and total abstainer, of strong personality and striking individuality as a preacher. After spending some six years in commercial life, Mr. Carey Bonner resolved to enter the ministry. He studied for some years, then passed through college, and in 1884 accepted a call to the Baptist Church at Sale, near Manchester. He early developed the gift of speaking to children and young people, so that after eleven years' happy and prosperous work at Sale, and five years at Southampton, during which time he had become more and more popular in connection with children's gatherings, both as speaker, musical composer and conductor, he was offered, and accepted, the position of General Secretary to the Sun-

day School Union. His business aptitude, his organising faculty, and his ample experience of men and methods have all been used in a remarkable manner for the extension of Sunday School work. As a composer he is widely known, and deservedly popular. His cantatas, part songs, glees, anthems, and children's music have reached the enormous sale of over a million copies, while in the short space of two years and a half nearly 500,000 copies of his "Sunday School Hymnary" have also been sold. Mr. Bonner is a life abstainer, and speaks strongly against the evils of intoxicating liquors. Among the many auxiliary institutions of Sunday School work may be named the Passmore Edwards Holiday Home for Children at Claxton-on-Sea, and the Children's Convalescent Home at Bournemouth, given to the Union by Mr. Passmore Edwards, an earnest total abstainer. *The Sunday School Chronicle* and *Kind Words* have from the first been edited by total abstainers like Mr. Benjamin Clark and his successors.

THE CHAUTAUQUA MOVEMENT.

The old camp-meeting, said to have commenced in 1799 on the banks of the Red River in the State of Kentucky, from the first has been a great power for good among the people of the United States. One reason for this was, no doubt, the unflinching attitude taken up in regard to total abstinence. In April, 1870, Mr. Silas Farmer, of Detroit, Michigan, wrote to the *Sunday School Journal* suggesting that Sunday School Institute work should be commenced in connection with these camp-meetings. He outlined a scheme which he thought would benefit both the children and the teachers. Mr. Lewis Miller, of Akron, Ohio, and Dr. John Heyl Vincent, of Tuscaloosa, Alabama, suggested a much more elaborate scheme. All these three men, each of whom was a total abstainer, may be called the founders of the great Chautauqua movement, for while the former appears to have only planted the seed in the *Sunday School Journal*, the two last named took the matter up in earnest and have carried it to its present successful issue. Having secured the approval of the Sunday School Institute of the Methodist Episcopal Church, the first Assembly, as it was then called, was held at Fair Point, Lake Chautauqua, N.Y., in 1874.

Mr. Lewis Miller acted as President, and Dr. Vincent as Superintendent. Lake Chautauqua, from which the Assembly is now so widely known, is situated about eight miles from Lake Erie, in the State of New York. It is a beautiful sheet of water some twenty miles long and two miles broad. The Chautauqua grounds consist of about 165 acres, having been purchased for this purpose, and are the property of the association, together with about 500 cottages, a fine temperance hotel, and a great ampitheatre capable of seating fully 5,000 persons. There are many other buildings on the grounds for the use of the thousands of teachers and young people who visit the Chautauqua every year. From the first the Chautauqua was a great success, and similar gather- are now held in every State in the Union, and in other parts of the world. The aggregate attendance now exceeds 500,000 persons. Quite a host of other Societies have sprung out of these gatherings, covering languages, literature, science, fine arts, music, etc. The "Chautauqua University" and the Chautauqua Press have been of great service to the movement. The membership of some of these auxiliary societies is very large indeed, that of the "Literature and Scientific," reaching to more than 250,000, while the number of publications issued reaches to many millions during the year. Mr. Lewis Miller, the father-in-law of Mr. Thomas A. Edison, the great inventor, who is also a total abstainer, was born near Detroit, Michigan, in 1836. He was a successful manufacturer, bringing out many inventions in connection with farming, the best known being that of the Buckeye Mower, which is said to have "revolutionised farm machinery." He was closely connected with the educational institutions of Michigan for many years, devoting much time and energy for the benefit of the child life of his native State. In 1866 he was President of the State College Board of Trustees, and in 1867 was appointed a member of the Board to organise State Schools for the greater development of mechanical and agricultural arts. Thus in private and public life Mr. Miller has shown what a total abstainer can do. Dr. Vincent was born at Tuscaloosa, Alabama, on February 23rd, 1832. He became a Methodist minister, then head of the Sunday School Union, and in this capacity he did yeoman service on behalf of those under his charge. In 1868 he was elected Secretary of the Union and Tract

Society, and this post he held until 1884. Under his editorship the circulation of the *Journal* rose from 16,500 copies per week to 160,000, and during his term of office he sold over 2,500,000 lesson books, in addition a large amount of other literature. Upon the establishment of the Chautauqua University he was appointed Chancellor. In 1870 he received the degree of D.D. from the Ohio Wesleyan University, and in 1885 the degree of LL.D. from the Washington University. In 1887 Dr. Vincent visited Great Britain, lecturing on the Chautauqua movement, and the great benefit it had been to the Sunday Schools of America. In 1888 he was appointed a Bishop of his Church, and is still (1910) one of the leading men in America for the elevation of child life. In connection with this great movement the total abstinence question is never forgotten. "Temperance Days" form one of the leading items in every year's programme.

The Christian Endeavour Movement.

Another movement which owes its birth to the American side of the Atlantic, and to a total abstainer, Dr. Francis E. Clark, is that which is now so well known as the Christian Endeavour Movement, the real name being "The Young People's Society of Christian Endeavour." The spread of this organisation and the good it has done among our juvenile population is very great indeed. "With the exception of General Booth," says W. T. Stead, "no one in our time has succeeded so conspicously in so short a time in impressing a great idea upon so many persons in so many countries. Not even General Booth has exercised so widespread, so direct, and so continuous an influence over so many millions of men. No Archbishop of the Anglican fold, no prelate of Rome, and certainly no high priest of any of the modern rationalistic faiths, or unfaiths, has this very day any such potent influence upon the daily life of so many millions as has Dr. Francis Clark." This now world-renowned organiser was born in Prohibition Maine in 1850; born with the birth of the law prohibiting the manufacture and sale of all intoxicating liquors throughout his native State, so that he grew up to manhood without the sight and knowledge of the modern gin palace,

and instructed that intoxicating liquors were considered so detrimental to the best interests of society that the State was willing to forego the usual revenue of millions of dollars in licensing the liquor traffic, determined by this action to protect the citizen—especially the children—from its dire evils. In 1876 Dr. Clark was called to the Willeston Congregational Church, Portland, Maine. Not long after becoming pastor of this Church he commenced a "Church Preparation Class." This in reality became the forerunner of the Christian Endeavour Movement. During the winter of 1880 a revival broke out in his church, and some forty or fifty young people were added to the membership. The covenant of the Endeavourers had been adopted some four years before this, so that it was ready at hand for them to sign, which they did. In February, 1881, the question of the name of the class was considered, when it was suggested that the name of "The Young People's Society of Christian Endeavour" would be better than that under which they were then working; so the name was altered, and this world-wide movement begun. In October of the same year the second society was formed at Newburyport, Massachusetts, and from that time progress was very rapid indeed. In 1887 the Rev. W. W. Potts—a total abstainer, and minister of the Crewe Congregational Church—having heard from one of his young people who had gone out to America, about this Christian Endeavour Movement, he organised the first British Society in connection with his church. To-day there are some 100,000 societies with its senior and junior branches, having over 6,000,000 members, spread in almost every country throughout the world, and no matter in what country it has been set up it has found congenial soil in which to grow. The Rev. E. A. Barrett, M.A., says: "It may fairly be claimed for the movement that it has proved a potent force in promoting inter-denominational union, and, inter-linked as are all Endeavour Societies they must be a factor in advancing world-wide brotherhood, and in helping to secure peace." And as temperance forms one of the branches of work, this great organisation must hasten the day when total abstinence will be universally adopted and the liquor traffic driven from the commerce of the world.

OTHER JUVENILE BENEFACTORS.

The number of juvenile benefactors is almost legion, and total abstainers form by far the largest proportion of them. In this connection may be named the following: Charles Waters (1840-1910) conceived the happy idea of binding scholar and teacher together in the home study of the Bible. He therefore founded the International Bible Reading Association, and for nearly thirty years acted as its Honorary Secretary. There are now about one million members of the Association, spread all over the world. The reading notes, chosen in connection with the International Lessons are regularly sent to every member, and this necessitates printing in no less than thirty different languages. There can be no doubt that the I.B.R.A. has greatly developed the study of the Bible among the young, and in many other ways has assisted religious instruction. The Association has 13,000 branches, and issues about sixteen million papers during the year, the quarterly temperance lesson never being omitted. To the Rev. Dr. J. B. Paton (1830), Principal of the Nottingham Congregational College, belongs the honour of being the founder of the National Home Reading Union, of which he has been from the first the chief officer. The main objects of the Union are to draw up and publish courses of reading upon secular and religious subjects, with a view to encouraging the young to a deeper study, and in addition to the general membership, which numbers many thousands, in 1909 there were over 30,000 children in the elementary schools of the United Kingdom who were members of the Union. A huge system of instruction is given by correspondence, reading circles are also formed, and much help is given in its monthly magazine on the right books to read and how to read them. Dr. Paton has written considerably on the total abstinence question, and has done much to encourage boys to study history, science, economics, and biography, in addition to what are known as religious subjects. Rev. Robert Culley (1846-1910) was very generally known as "The Children's Friend," because of his great interest in the spiritual welfare of the children. From 1891 to 1907 he was secretary of the Wesleyan Sunday School Union, and at the time of his death was head of the great

Methodist Publication House in the City Road, London. He was the founder of "Children's Day," which is now so largely observed in Churches and Sunday Schools for the winning of children and young people to a closer association with religion and the Church. In the promotion of this object Mr. Culley for nearly twenty years wrote an annual letter to young people which was printed and circulated by the hundreds of thousands. Mrs. Ann Jane Carlile (1775-1864) and the Rev. Jabez Tunnicliffe (1809-1865) were, no doubt, joint founders of the great Band of Hope movement, by which in the United Kingdom alone some 3,500,000 children and young people are banded together for instruction regarding the nature of alcohol, and its dangerous effects when taken into the human system. This movement, closely linked as it is with the Sunday School, has been an incalculable blessing to millions of young people, and has done much, not only to raise the tone of those brought directly under its influence, but of the general public also. Thus the child life of the nations has been enriched, and their path through life made all the safer, because of the labour of those who abstained from intoxicating liquors and spent their lives for the benefit of those by whom they were surrounded.

CHAPTER XX.

RELIGIOUS PUBLISHERS.

During the last century the number of publications issued from the religious press has grown at an enormous rate. While many valuable magazines and newspapers have only existed for a time, others have become national in character and even world-wide in reputation. A large number of these have been published or edited, and in some cases both, by total abstainers. The development of these various publications has made it indispensible for a quicker method of production from the days when Benjamin Franklin, that brilliant water-drinking printer, worked at a machine producing only 150 copies per hour; now there are machines printing, folding and cutting no less than 30,000 copies per hour. This great advance is largely due to total abstainers who started, developed, and brought to success some of the greatest publishing firms known throughout the world. Dealing simply with the publishers of religious and moral literature, what a host of firms there are whose founders, or builders, adopted the practice of abstaining from the use of intoxicating liquors.

William Collins, Sons & Co., Ltd., Glasgow.

William Collins (1789-1853), the founder of this great publishing firm, was early in life brought in contact with John Dunlop (1789-1868), one of the founders of the temperance movement in Scotland. Young Collins was not long in seeing the advantage of becoming a total abstainer, so he signed the pledge. In 1820 he commenced a publishing business in a very small way, later he printed Bibles, school books, and a host of temperance pamphlets. He was very zealous in religious matters, acting as an elder under Dr. Chalmers, who was also an earnest teetotaler, and in Sunday School work Mr. Collins opened the first Sunday School

in Glasgow conducted on what was called the local system, and which is now generally adopted. His son William (1818-1895), who was afterwards knighted by Queen Victoria, entered the business on leaving college, greatly assisting in developing and building up the business. He was one of the first total abstainers to be elected as Lord Provost of Glasgow, a position he occupied for three years. A handsome drinking fountain was erected in the city to commemorate his many good works.

WILLIAM AND ROBERT CHAMBERS, LTD., EDINBURGH.

In 1832 another great publishing firm was established by two total abstainers, William Chambers (1800-1883), and Robert Chambers (1802-1871). Their publications were of the purest and most elevating character, and soon became most popular. *Chambers' Miscellany*, *Chambers' Journal*, and "Chambers' Encyclopædia," became of world-wide fame. The Messrs. Chambers rendered great aid to the temperance movement in its early days, and published many articles from their own pens on behalf of total abstinence. From a most humble beginning these two men rose to positions of great power and influence. William Chambers was twice elected Lord Provost of Edinburgh, and with his brother, Robert, was presented with the freedom of the Burgh of Peebles. The firm to-day is among the most successful in the country, and still retains its high character for the purity of its publications.

CASSELL AND COMPANY, LTD., LONDON.

About 1830 John Cassell (1817-1865), "The Manchester Carpenter," was induced to attend a teetotal meeting, addressed by Dr. Grindrod (1811-1883), the writer of "Bacchus" and other works. John Cassell was so impressed with what he heard that at the close he signed the pledge, and at once threw himself into the advocacy of total abstinence. After publishing a number of temperance pamphlets, etc., he commenced, in 1848, a publishing business on a larger scale. His first venture was a weekly newspaper entitled *The Standard of Freedom*. In this he advocated teetotalism, education and Christianity. Then followed other publications, *The Working Man's Friend* and the

Popular Educator. The advertisement of "The Child and What Will He Become?" greatly helped to make the *Educator* popular, and the firm famous. *The Quiver* and *Cassell's Magazine* are still among the most popular magazines at the present time. This great firm to-day occupies most extensive premises in La Belle Sauvage Yard, Ludgate Hill, E.C., and which extend along Fleet Lane nearly to the Old Bailey. There are also branches in Melbourne, New York and Paris. To the last John Cassell did his utmost to extend the principle of total abstinence, both among his workpeople and the general public.

S. W. Partridge and Co., London.

The well-known firm of S. W. Partridge and Co. was established in 1851 by Samuel W. Partridge (1810-1903). He had been for years a total abstainer and carried out the principle in connection with his farming. The following unique declaration was signed on September 9th, 1837, by a number of labourers who were working for him: "We, the undersigned, do testify that we harvested this year for Mr. S. W. Partridge, and acted upon the principle of total abstinence from all intoxicating drinks; and we feel much pleasure in stating that we have done our work with much less fatigue, less thirst, and enjoyed better health than we did in harvests before when we drank ale. We used this harvest tea, coffee, and toast-water for our drink." One of the first publications issued by Mr. Partridge was *The Band of Hope Review and Sunday Scholar's Friend*, which was quickly followed by *The British Workman*, both being edited by the proprietor, Mr. T. B. Smithies (1816-1883), a most earnest total abstainer. These monthlies were the forerunners of the pictorial magazines which are now so common. "During all these years," says the editor of *The British Workman* (1892), "the points that have been consistently kept in view in our pages are evangelical truths, the blessings of temperance, the evils of the liquor traffic, of slavery, and of gambling." Mr. Partridge had two partners, Mr. Daniel Oakey and Mr. F. T. Gammon (1849-1888). Both were total abstainers, while the latter conducted a Band of Hope for many years in connection with the Bible Christian Chapel, Waterloo Rd.,S.E.

JARROLDS AND SONS, LTD., LONDON AND NORWICH.

The firm of Jarrold and Sons has been in existence since 1770, but in the early days of the temperance movement was simply an ordinary country printing establishment. In 1836 Mr. Samuel Jarrold (1805-1874) became a total abstainer, and until his death was a warm advocate of the movement. To meet a great want of the new movement Mr. Jarrold published a valuable series of temperance tracts, and these were followed by the well-known *Monthly Visitor*, which has been so extensively circulated in hundreds of cities and towns as an adapted local magazine. Under Royal warrant the firm have become School Stationers at Norwich to H.M. the King. Their trade in Bibles, Reward Books, and literature of a pure and elevating character must be enormous, and in addition they are the patentees of the Marston Return Address Label, and a new system of producing coloured picture post cards. In 1902 the firm was made a limited liability company, the whole of the directors being total abstainers, Mr. W. T. F. Jarrold (Chairman), Mr. T. H. C. Jarrold and Mr. John E. Moorhouse.

DRUMMOND'S TRACT DEPOT, STIRLING.

Mr. Peter Drummond (1786-1877), who was the founder of the great firm of seedmen at Stirling and Dublin, was a life abstainer. While carrying on his business in Stirling he was considerably grieved at the amount of idleness and dissipation caused by drinking. With a view of somewhat abating the evil, especially in reference to the drinking carried on in the fruit gardens and public-houses on the Sabbath, he issued, in 1848, a plain, pointed tract, which resulted in much good. This was the beginning of the great Stirling Tract Enterprise. In 1852 Mr. Drummond withdrew from the active management of the seed business and devoted himself wholly to publishing. In 1853 the first number of *The British Messenger* was issued; in 1857 appeared *The Gospel Trumpet*, and in 1862 *Good News*. Each of these publications from the first achieved a phenomenal success. The Tracts were printed by the million, until new premises had to be erected, and the local post office had to be enlarged, and the staff increased to cope with the great demand for these publications. In

1862 Mr. Drummond formed the depôt into a trust for the purpose of seeing that the work was continued in the interest of the spread of Christian literature the world over. The trustees, consisting of some of the most noted men of the day, together with the editor, manager, and travelling secretaries, are all total abstainers. The extent of the enterprise may be understood when it is known that during the year 1909 nearly 20,000,000 periodicals, tracts, volumes, and booklets were issued from this one depôt, and that since Mr. Drummond established this work in 1848 no less than 600,000,000 publications have been issued.

Smith's Printing and Publishing Co., Ltd., London and St. Albans.

The founder of this great concern was Thomas Smith (1846-1904). His father was a boatman at Witham, Lincolnshire, while his mother for over twenty years conducted a school to help in the family expenses. Early in life young Smith became a total abstainer, and after leaving home he engaged in business life at Peterborough, and then came to London to make his fortune. In 1880 he commenced a system of mutual advertising, which was soon followed by a printing and publishing company. In connection with both of these concerns he was told, "You will not succeed unless you drink and treat others." To all these crokers he bravely replied: "Then I will fail," and he refused either to drink himself or to treat others. In neither case did he fail. The advertising firm is one of the greatest successes of the day, while the printing and publishing concern is one of the largest in the country. In 1886 he purchased the weekly, *Great Thoughts*. At that time it was in a dying condition, but under the management of Mr. Smith it soon became an enormous success, and still retains its popularity. The firm also secured *The Christian Age*, which is another very valuable property. The works at St. Albans are very extensive, the colony of workpeople being called "Fleetville," and it is a Prohibition district. At the cost of £3,000 Mr. Smith erected and presented to the people a large building to be used as an Institute, and he was one of the first employers of labour to adopt the profit-sharing scheme with his employees.

OTHER PUBLISHING HOUSES.

Many other publishing firms whose founders were total abstainers and have achieved a national reputation might be cited. We, however, only give the following additional names: Messrs. Morgan and Scott, founded by Mr. R. C. Morgan in 1859, who with his first partner, Mr. Chase, and later with Mr. Scott, built up a great religious publishing house. To-day the firm publish *The Christian*, which has a very extensive circulation; "Sacred Songs and Solos," and many other popular revival and other religious works. John Curwen and Sons, Ltd., London and Plaistow, the great music publishers who have brought out in a cheap form not only thousands of pieces for Sunday School anniversaries and church festivals, but high-class and standard music. The firm was founded by John Curwen (1816-1880), who brought out the Tonic Sol-fa system of music, and whose son, John Spencer Curwen, has done so much to develop and extend it. Abel Heywood and Co., Manchester, was founded in 1832 by Abel Heywood (1811-1893). In addition to publishing, the firm are probably the largest distributors of religious and general literature in the provinces. Mr. Heywood was twice elected Mayor of Manchester, and held many other important positions. John Heywood, Ltd., also of Manchester, are publishers and distributors. Established in 1842 by John Heywood, and formed into a limited liability company in 1905. Then there is the firm of Messrs. Hodder and Stoughton, London, publishers of a large number of books on theology, biography, travel, *The British Weekly*, and other religious papers. Established in 1868 by Mr. W. H. Hodder and Mr. J. W. Stoughton, this firm in a very short time achieved an international reputation. One other firm may be named in this connection, that of Messrs. Funk and Wagnall's Company. Started in the United States, this firm has extended its operations to Europe, having opened large premises in London. It publishes the popular *Homiletic Review*, "The World's Best Sermons," and quite a host of other religious and moral publications.

CHAPTER XXI.

RELIGIOUS PRESSMEN.

The number of projectors, editors and others in connection with the religious press who have been total abstainers is very large indeed. The following brief summaries of some outstanding examples are given as a fitting close to our review of some historical and religious fanatics who have made themselves famous in so many spheres of usefulness.

"Parish Magazines" and "Chatterbox."

The first "Parish Magazine" was issued in 1850 by the Rev. (Canon) J. Erskine Clarke, then Vicar of St. Michael's, Derby, as a record of the work done by the Church Temperance Society, which was conducted on the total abstinence principle. Since then these magazines have been widely adopted by all sections of the Christian Church, so that to-day there are many million copies of parish magazines issued, and a few years later Canon Clarke founded and edited for over thirty years the popular children's monthly entitled "Chatterbox."

"Friendly Visitor" and "The Children's Friend."

The Rev. W. C. Wilson (1791-1859) published and edited the first penny religious periodical, which was issued in 1829, while Mr. Wilson was labouring as a Church of England clergyman at Ventnor, Isle of Wight. *The Friendly Visitor* and *The Children's Friend*, together with a large amount of religious, and in later years of temperance literature, was taken by Mr. Wilson over to Portsmouth and distributed among the soldiers in the barracks. In recognition of his great work among the soldiers a handsome monument was erected to his memory by the officers and men of the garrison.

"Home Words" and "Fireside."

These two popular magazines were founded and edited by the Rev. (Canon) Charles Bullock (1829). *Home Words* was first issued in 1870, as a Church of England religious family magazine, and is now largely localised for a number of parishes throughout the country. Canon Bullock issued the *Fireside* in 1876, as a magazine for the week-day and for Sunday. Both of these magazines have splendidly served the purposes for which they were founded. Canon Bullock was also a great writer. He also founded the "Robins' Dinners," by means of which thousands of poor children have been fed.

"The Church Monthly."

Mr. Fred Sherlock (1853) became a temperance worker in Liverpool, then migrated to Ireland as editor of the *League Journal*. Removing to London he assisted Canon Bullock in his editorial and literary work, at the same time editing the C.E.T.S. *Temperance Chronicle*. In 1887 he launched the important Church paper, *The Church Monthly*, an illustrated magazine of Church work and progress. Under his able editorship this magazine has become most popular and valuable, not only to Churchmen, but to all interested in Church work and records. Mr. Sherlock has found time to write many very able articles and books on behalf of total abstinence, and also a number of outline addresses for temperance speakers.

"The British Weekly" and "The Woman at Home."

Established in 1886, and enlarged in 1888, *The British Weekly* may be said to have "jumped into success and popularity from its first issue." Under the masterly editorship of the Rev. (Sir) W. Robertson Nicholl, LL.D., the paper holds a commanding position, especially among the Nonconformists of the United Kingdom. Its circulation reaches about 100,000 every week. Sir Robertson Nicholl is also the founder and editor of *The Woman at Home*, a popular monthly, together with such eminently successful magazines as *The Bookman*, *The Expositor*, etc. A large number of very valuable books have emanated from the pen of Sir

Robertson Nicholl, and in recognition of his great services to literature King Edward VII. in November, 1909, conferred upon him the honour of Knighthood.

"The British Friend."

Mr. William Smeal (1792-1877), as founder, part proprietor, and editor of *The British Friend*, which was commenced in 1841, was a member of the Society of Friends, in whose interest the paper was issued. For more than half a century Mr. Smeal actively identified himself with religious, political, and moral movements, and his paper reflected his views in favour of total abstinence, abolition of slavery, the fitting of freed slaves for the time of freedom, free trade, a free press, national education, and the reform of the methods of dealing with criminals and paupers. Each of these causes, and many other phases of public life which he considered would be for the public weal, found in him an earnest advocate, and by pen and voice he did much to make these weak, struggling causes popular and eventually successful. His writings made *The British Friend* popular outside the immediate circle of his society, and to-day the paper still holds its own in the religious world.

"The Christian Age" and "Daisy."

The life of Mr. John Lobb (1840) is a striking example of what may be accomplished by industry, perseverance and total abstinence. With little education he gradually gained knowledge which enabled him to take up literary work, so that his first venture, *The Kingsland Monthly* not only became popular but financially successful. In 1870 *The Christian Age* had been commenced, but it did not pay, so that it was likely to be given up. The proprietor solicited the help of Mr. Lobb, the proposal was accepted, and within a few weeks of Mr. Lobb's management the circulation rose from 5,000 weekly to over 80,000. *Daisy* was commenced in 1874, and soon had a large circulation. The leading feature of these two publications was a combination of American and British literature, including sermons by popular preachers, addresses on total abstinence and kin-

dred subjects, etc. In literary work Mr. Lobb was very popular, and among his greatest successes may be named "Uncle Tom's Story of His Life," of which over 100,000 copies were sold almost directly it was issued.

"The Methodist Recorder" and "The Metohdist Times."

The two most popular papers among Methodists are, no doubt, *The Recorder* and *The Times*, both of which were founded and edited by total abstainers. One of the leading projectors of the first-named was the Rev. Charles Garrett, who was also one of the founders of the *Wesleyan Methodist Temperance Magazine*, and for many years one of its editors. In 1865 the Rev. Hugh Price Hughes, believing there was a need for another Methodist weekly, issued *The Times*, and acted as editor up to his death. This fact, no doubt, largely contributed to its success. In both these papers articles on Methodist policy, total abstinence and such subjects have from the first commanded a large circle of readers, while the appeals from the pen of Mr. Hughes for Christian unity brought about the union of the Free Churches by the formation of the National Free Church Federation. The success of the Twentieth Century Scheme in connection with the Wesleyan Church was no doubt largely due to the advocacy of these two papers, for it is asserted that there is hardly a Methodist family in the country that does not read one or both of these papers.

"The Christian Herald."

The Rev. Michael P. Baxter (1834-1910) was a lineal descendant of Richard Baxter, the author of "The Saints' Everlasting Rest," which was written in 1650. Mr. Baxter was a clergyman of the Church of England, who after holding a curacy in Canada came to London to work among the poor. Here he founded the philanthropic mission in Shoreditch, which provides food and shelter for numbers of distressed people. He was also one of the founders of the Blue Ribbon Army, which did much to bring the evils of the liquor traffic to the notice of clergymen, ministers, and church goers. In 1866 he commenced to publish and edit *The Christian Herald*, with a view of emphasising his pro-

phetic interpretation of the Bible. He also strongly advocated total abstinence and other subjects in which he firmly believed. This religious weekly has had a marvellously successful career, having maintained a weekly circulation of about 300,000 copies for very many years. A number of other publications were issued by Mr. Baxter which had a large circulation. During many years of his life Mr. Baxter would visit Continental towns and cities, standing in the streets distributing copies of the Gospels, often giving away from 3,000 to 5,000 copies during a day.

"Great Thoughts."

Under the able leadership of Thomas Smith, the Publisher, and the Rev. Robert P. Downes, LL.D., *Great Thoughts*, established in 1885, has become a paper with a purpose, being almost indispensable to a very large section of the community. Preachers, speakers, students, etc., acknowledge their indebtedness to its columns for many apt quotations and suggestions, so that it is quite true to state, that the paper holds a unique position in connection with religious journalism. The policy of the editor has been, from the first issue to the present, to put the best possible work into its pages, with the result that it has secured a world-wide reputation. Its biographies and interviews with public men; its quotations from the writings and sayings of the great thinkers of the ages, together with its general excellence in all its literary matter has enabled its management to maintain a large circulation for over thirty years. Choice selections from the speeches and writings of total abstainers have always found a welcome in the columns of this magazine.

"Sunday Companion" and "Sunday Stories."

Mr. Hartley Aspden has been a journalist from his youth. After spending some time on *The Manchester Examiner* and *Tit Bits*, he served seven years with Harmsworth Brothers, the leading members of which firm, like Mr. Aspden, are total abstainers. In 1895 he projected and has since edited a large series of publications, commencing with *The Sunday Companion*, followed in 1896

with *Sunday Stories*, then *The Home Companion*, *Golden Stories*, etc. Mr. Aspden also edits *Horner's Penny Stories* and a number of similar publications. The strong opinions held by the editor on total abstinence and kindred subjects constantly find a place in the columns of these periodicals, while their popularity can be seen in the large circulation, not only in the United Kingdom, but in the Colonies and the United States, and even among English speaking people on the Continent.

Many Other Examples.

A huge number of other examples of successful religious newspapers, magazines, etc., projected, published, or edited by total abstainers could be added to the foregoing. Practically every denomination and religious organisation having such publications has to thank some total abstainer for their inception and success. *The Christian Leader*, founded in 1860 by the Rev. W. Howie Wylie (1834-1891), who was one of the first twenty-five members of the United Kingdom Alliance. *The Christian*, founded by Mr. R. C. Morgan (1827-1908), first published as *The Revival* in 1859, from the first strongly advocated total abstinence. *The Sunday School Chronicle* from its foundation to his death was ably edited by Mr. Benjamin Clarke. *The War Cry*, founded by General Booth, together with a large number of other weeklies, monthlies, and quarterlies, printed in about thirty different languages. *The Church Army Gazette*, founded and edited by Prebendary Wilson Carlile, who has also established a large number of other publications. *The Christian Endeavour Times*, *The Christian Commonwealth*, *The Primitive Methodist Leader*, *The United Methodist*, *The Congregational Magazine*, *The Congregationalist*, *The Sunday School Times*, *The General Baptist*, *The Free Church Chronicle*, *The Catholic Times*, *The Catholic Fireside*, and a large number of others, owe their existence to total abstainers.

CONCLUSION.

THE powerful words of the Venerable Archdeacon Farrar, delivered in Westminster Abbey on the occasion of the twenty-first anniversary of the Church of England Temperance Society, form a fitting conclusion. Dealing with "A Nation's Curse," Archdeacon Farrar said: "If you cannot see God's warnings against drink, if you cannot read in the existing condition of things His displeasure and our shame, if you cannot see it in the marriage-tie broken and dishonoured—in sons and daughters ruined—in the peace of families laid waste—in the work of the Church hindered—in whole districts blighted—in thousands and tens of thousands of souls destroyed; if you cannot see it in the records of crime, and murder, and outrage, and madness, and suicide; in the fathers who, in these very months, through drink, have slain their sons; and the sons who, through drink, have slain their fathers; and the mothers, who, for drink, have sacrificed the lives of their little ones upon their breast—what will ever make you see it? Men of England, if these things do not wring your hearts, and fire your zeal, what do you expect? Can the letters glare more plainly on the palace wall of your power? Are you waiting till there falls on England the same fate which, for their sins, has fallen in turn on Assyria, and Greece, and Rome, and Egypt, and Carthage, and Jerusalem, and Tyre? They perished; sooner or later all guilty nations perish, by sudden catastrophe, or by slow decay.

> 'The sword of heaven is not in haste to smite,
> Nor yet doth linger.'

But when it does smite, it is apt to smite once and smite no more. You are Christians; yes, but see that you have not been admitted into a holier sanctury only to commit a deeper sacrilege! Why, had you been Pagans these very same arguments ought to be irresistible to you! To millions

of Pagans they have been so. The sobriety of China was due to Confucius. The sobriety of India and of Burmah was due to Buddha; the sobriety of vast regions of Asia and Africa was due to Mahomet. In the day of judgment shall not Confucians, shall not Buddhists, shall not Mohammedans rise up in judgment against this generation and condemn it, for they have abstained from strong drink at the bidding of Confucius, Buddha, and Mahomet, and behold a greater than these is here! Ah, if the voice of all these tempted, suffering, perishing, miserable souls be nothing to you; if the voice of your country be nothing to you; yet, if you be Christians, listen to the voice of Christ, pleading with you in pathetic accents of myriads of the little ones that it is not His will, that it is utterly against His will, that His Cross and Passion should be thus rendered of none effect to multitudes, for the very least of whom Christ died."

"The years are slow, the vision tarrieth long,
And far the end may be;
But, one by one, the fiends of ancient wrong
Go out and leave us free."

—*Whittier.*

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